THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Songs of the Temple.

Dominus regit me.

The Lord is my shepherd, then why need I fear?
His love shall protect me and comfort me here;
Though the tempest of sorrow hangs dark o'er life's track,
Sustain'd by his goodness I nothing shall lack.

In green sunny pastures He gently shall lead,
And with his sweet mercies my spirit shall feed;
Where the clear and still waters all quietly flow,
My soul, like a lamb to its covert, shall go.

From the dark paths of sin He my soul shall convert,
Where the snares of the wicked are lurking to hurt,
And lead me in holiness' beautiful ways,
Where the accents of grief shall be drown'd in his praise.

Though through the dark valley of death I must pass,
Where the shadows and gloom shall my spirit harass,
Yet then shall my spirit no enemy fear,
For thy rod and thy staff to sustain me are near.

A table of joy thou'lt before me prepare,
And in sight of my foes thou shalt comfort me there,
My head thou anointest with oil from above,
And my cup shall be full of the gifts of thy love.

Through life I shall fear not earth's sorrow or wrath,
Thy rich loving-kindness shall beam on my path;
Where the songs of thy people triumphantly swell,
In thy temple and presence I ever shall dwell.

New-York. Elis.

THE CHURCHMAN.

SATURDAY, OCTOBER 11, 1834.

Anniversaries.—We were sorry to be obliged to give our readers so meagre an account of the anniversary meeting in St. John's Chapel last week. We should be pleased to lay before them the speeches, or at least an outline of the speeches, which gave so much interest to the occasion. But this, with regard to two of the speakers, we are unable, at present, to do. The Rev. Mr. Schroeder we were enabled, from our position in the building, to hear and follow with more ease; and as we have had an opportunity of correcting our own recollections by notes taken from memory, by a friend, we think the report will be found substantially accurate.

The Rev. Mr. **Schroeder** spoke in behalf of the "Auxiliary New-York Bible and Common Prayer-book Society."

The Committee of Arrangements, he said, with a prodigality of kindness, had put into his hands *two* resolutions, both of which he had conditionally promised to submit. He was not prepared, nor was it his ambition, to conduct his hearers in a path *strowed with flowers;* but he hoped to enable them to gather on the way some *practical and wholesome truths.* He then moved the resolutions, the purport of which was to refer the report of the Society to the Managers for publication, and to urge them by high considerations, to persevere in circulating God's word, and "its most valued commentary," our Book of Prayer.

The thought had frequently occurred to him, while attending these anniversaries of the institutions of the Church, that in the celebrated controversy concerning *Faith* and *Good Works*, it might be difficult to ascertain what part we had espoused, so far, at least, as related to our religious societies. The two Apostles, he observed, with whom the conflict is supposed to have originated, did not seem to contemplate such a case as ours. Indeed, said he, there is good cause for self-examination on the subject, to ascertain how far our hearts and lives conform to the will of God in Christ Jesus concerning us.

As to Good Works, we surely could not lay much claim to *these.* What have we *done?* What are our reports, every year, but reiterations of our deficits! Our Tract Society, our Missionary and Education Society, and our Auxiliary Bible and Common Prayer-book Society, are not only limited in their operations, but almost always greatly in arrears! Yet, as for the circulation of the Bible and Prayer-book, he observed, we had peculiar reason to be *prominent.*

Look, said he, at the history of the Church in England, and you will see, that even from the commencement of the eighth century, our forefathers there were bright examples for our imitation. Yes, the Church from which we spring has been the very foremost to translate and to promulge the written oracles of truth in the vernacular language of the people. As early as about the year 700, this was the pious labor of two British bishops,—**Adelme**, who prepared a Saxon version of the Psalter, and **Egbert**, who translated the four gospels into the same tongue. And after them, the venerable **Bede** undertook and completed a translation of *the whole* sacred text. A *king* of England also laid aside his crown, and an archbishop of Canterbury his mitre, to engage in the good work, and the imperishable names of **Alfred** and **Elfric** are now consecrated by this hallowed association.

And when the language of the country was in a transition state, in passing from the Saxon to the English, as remote even as the year 1290, a new version of the Scriptures was put forth, some transcripts of which are now reposited in the libraries of Oxford University. Near the close of the fourteenth century, **Trevisa** also is said to have prepared and published a complete version, and soon after, about A. D. 1380, the far-famed "Apostle of England," the immortal **Wickliffe**, surpassed the good works of his predecessors. And this, yea, this was all done half a century before the art of printing was invented, and a century and a half before the epoch of Luther's venerable translation in the German language.

It is not my object, said the Rev. Mr. S., to give a history of English versions of the Bible; but I would revive the recollection of what our forefathers have achieved, and show that they were prompt and prominent in this department of their toils.

What, in a word, said he, was the origin of our received translation, which we now read and circulate,—the Bible of all sects and denominations throughout Protestant Christendom, by whom our language is now spoken? If I may thus accommodate the phrase, "we have ten parts in David." The received English version of the Scriptures was prepared by learned and devout men of *our own Church*, fifty-four of them having been appointed for this pleasing task by King James of England, and forty-seven of them divided into classes, having engaged in its performance. At Westminster, one class translated the Old Testament to the end of the second book of Kings; at Cambridge, another class had assigned to it the remaining portion of the Old Testament, with the exception of the prophets; and these occupied the attention of the class at Oxford. The New Testament was divided between two other classes, one at Oxford, and one at Westminster, the former having in its charge the canonical epistles, and the latter the historical books and the Revelation of St. John. This English Bible, thus prepared, and published in the year 1611, is, therefore, in a certain sense, *our* Bible, the Church Bible, the Bible of Protestant Episcopalians! If others zealously engage in the circulation of this blessed book, we surely have a *prior right*, which we should diligently exercise. Have we been unmindful of our privilege and obligation, on this point? Our delinquency and our shame the greater!

In the dissemination of the Scriptures, what has our Society achieved? In the year 1833, our distribution was no more than 77 Bibles and 67 Testaments! The report which has been just read, said Mr. S., presents indeed a less humiliating statement; for, about 250 Bibles and as many Testaments have this year been gratuitously circulated. But look at the wide moral wastes in our Diocese, and think of the many thousands whom we might cheer with the life-giving knowledge of a Saviour and his truth, and oh, what are these few Bibles and these few Testaments among so many souls!

The American Bible Society, said Mr. S., every year sends forth its hundreds of thousands of inspired volumes. Yes, said he, I do not exaggerate. The hallowed place where we are assembled forbids all hyperbole. The American Bible Society *literally* issued, last year, more than 100,000 copies of God's word; and among its very humblest auxiliaries there are few who would not blush to do no more than we have generally done. And yet we have a vast field of labor, in a diocese nearly equal in geographical extent to *the whole of the dioceses of England*, an area of 46,000 square miles. Yes, we profess to contemplate the supply of our *country;* and we even own that the world is our field!

There is one fact connected with this subject, said Mr. S., which ought to lead our *clergy* to the most serious consideration. It is a humiliating truth, that the clergy of our Diocese, *as such*, are not at present occupied in conducting any Church institution for the circulation of God's holy oracles. We have no Church Bible Society now in operation, in the management of which the clergy of our Diocese take part. The Auxiliary New-York Bible and Common Prayer-book Society is altogether a *lay* institution,—its President, a *layman*,—its Vice-Presidents, *laymen*, and its Managers without exception *laymen.* This suggestion, on which I forbear to dwell, confirms the fact that we cannot say much of our Good Works, in the circulation of God's holy Oracles.

And the same observation may be applied to our Book of Prayer. This, said Mr. S., the golden legacy of our fathers, is emphatically "the Church Book," compiled by members of the Church from the inspired volume, and from the works of saints and martyrs, I might almost say, inspired. And this precious deposit in our hands is justly called "the best commentary on the Scripture;" for we can obtain, in prayer, the quickening influences of the Spirit, who takes of the things of Christ, and shows them unto us. Others set a great value on these formularies. English Methodists have adopted them in the celebration of public service on the Lord's day. In our own country, our friends of various denominations have incorporated them in their Prayers for the Use of Families. I can call to mind many, said Mr. S., whom I sincerely love, among my fellow Christians of some other Churches, who highly appreciate and devoutly use our inimitable Liturgy,—yea, godly men, whose bright flame of piety has often kindled in my soul the love of Christ.

In a recent conversation, said he, with that holy man of God, **Winslow**, the American Missionary at Ceylon, it was my happiness to hear him bear a striking testimony to our Prayer-book. When I asked him to detail the mode in which his public service was conducted with the natives at Ceylon, he answered, "I use certain portions of your Prayer-book, translated for the people, and familiar to their minds. And this I find to be the best mode for *them;* for it effectually fixes their attention and secures their interest."

Mr. S. alluded then to the deep interest excited in the Church by our proposed missionary station in China, and spoke of the recent labors of Dr. Morrison there, in translating the Church service into Chinese; so that, as he said, these forms of prayer will soon become spiritual pioneers, to make the rough places plain, that with a firm step we may advance in the name and by the help of the Lord, and gather the rich fruits which now await us.

But while *other* Christians have been alive to the conversion of the world, have we, said he, yielded our due share of effort? We have left undone those things which we ought to have done. We have certainly, on this point, no boast to make of our Good Works.

But do we show our Faith *without works?* Are we absorbed in the "abstractions of devout feeling?" I regret, said Mr. S., that at our anniversaries we have dwelt so much upon our dollars and cents, and our want of money, thus seeming to imply, that *there* is the seat of our disease. Oh no, said he, the malady lies deeper than our *pockets.* The disease is at the *heart.* The whole heart is faint. We have no *means*, because we have *not hearts to give.* Let the principle of action be implanted, and then alone can we be healed of our infirmity.

I would advert here, said he, to the motives which are often urged,—*unworthy motives*, to contribute to the treasures of the Lord. He then adverted to the mode of heading a subscription with a large amount, and thus exciting emulation among rich men, not to be behind their peers in wealth,—low motives, said he, utterly unworthy of the followers of Jesus. He referred to the Gospel principle, as inculcated in Scripture, and set forth in our thirteenth Article,—"Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant unto God, *forasmuch as they spring not of faith in* Jesus Christ," yea, and "they have the nature of sin." It is only the regenerated soul that is prepared for any works demanding a self-sacrifice for Christ. Should the time come, said he, when some of us may be required to *endanger*, *if not forfeit, life*, in the cause of the circulation of the Bible, are there not many here who would not dare to do their duty, as Protestant Episcopalians? He spoke then of the apostles and the martyrs of the English Church, and alluded to some of them who gave their bodies to be burned, and whose souls went up to heaven on their flames of martyrdom. Had we the Gospel spirit of those holy men, should we want means? Our hearts, said he, our hearts, I fear, are not right in the sight of God.

But what remedy may be prescribed for this state of things? Let the clergy, he said, be as decided and as faithful as they can, in teaching by what tenure our enjoyments are possessed. All we are, and all we have, our bodies and our souls, our intellectual and moral faculties belong to God; and we have nothing but what he has given us by Christ, and in consideration of what he has done. Let the motives of the Gospel be urged uniformly and consistently, both by precept and example; and let the people know and feel whose is the silver and the gold. In a moment, said he, God can take you away from your possessions, or can take your possessions away from you. And your bodily powers are at his command. Have you the gift of hearing? His unseen hand can touch that ear, and it shall cease to do its office. Have you the gift of sight? The same unseen hand may touch that eye and extinguish it for ever. The bodily powers may be at any instant paralyzed by Him, in whom we live, and move, and have our being. And as we belong to God by a three-fold claim,—creation, providence and grace,—we are bound by every motive to renounce ourselves, and to do only those things which are acceptable in his sight.

Mr. S. then adverted to the wealth of Episcopalians in our city, and observed, that by the last assessment the amount of real and personal estate was 188,000,000 of dollars, about 50,000,000 of which was computed to be in the hands of Episcopalians! O, said he, that one *tithe* of this were consecrated unto God,—one *hundredth* part,—one *thousandth* part! O that as men and Episcopalians we were more impressed with our responsibility for the innumerable blessings which are showered on us! O that we were constrained, by the privileges and precepts of the Gospel, unreservedly to dedicate our souls and bodies unto Him who bought us, and to lay our earthly treasures at his feet. Though he was rich, yet for our sake he became poor, that we through his poverty might be rich.

MISCELLANY.

SPONSORS IN BAPTISM.

"That soul shall be cut off from his people; he hath broken my covenant."—*Gen.* xvii. 14.

(*Concluded from p.* 733.)

2. From the view we have taken of the meaning of the responses we make in baptism, you may see also the *reasons* why they are required. Since, as we admit, the obligation without them would be the same, you may think, perhaps, that though they are not improper, they are unnecessary. But to judge of this, you should consider first, that it has been the general practice in the Church from its earliest ages to put questions and to make responses similar to what we do. And we may well suppose that this was not at first done, nor so long continued, without reason; and experience has shown that it is useful. There is also, as has been suggested, a fitness in expressing by words what is actually done. And we may add, that, as every one must at once see, the responses required are very important and useful for the instruction of people in the nature of baptism. Till the last two or three centuries, in which a variety of Protestant sects have sprung up, all, or almost all children of Christian parents, were baptized: and these responses were then even more necessary than now to show the people the nature of the Christian covenant;—to remind them of what God requires in return for such great mercies,—that they who are baptized are bound to lead the rest of their lives according to that beginning. When nothing of this kind is said, baptism appears as an insignificant ceremony. To make the sacrament appear what it truly is, a solemn covenant with God, and that men may be duly impressed with a sense of what is required of those who are baptized, the children are represented as expressing, by their sureties, the obligation which, by God's authority, is laid upon them, and which, when they come of age, they will be bound to perform. In the appearance of the transaction there is something singular, which may require, what I have endeavored to give, explanation; but the meaning you see, when explained, is pious and good, and the practice is proper and useful. It is agreeable to the whole system of God's providence and to the general practice of his Church, from the days of Abraham, the father of the faithful. It still has the very good effect of impressing upon the congregation who witness baptism, a sense of what they must do to be saved in Christ. Some have scrupled to make the responses, because, they say, it is promising what they cannot perform. But in truth, the sponsors do not promise any thing for themselves; they merely, as we have shown, express in words the obligation which, by God's authority, baptism lays upon the child.

3. Permit me to add a few words upon the *justice* of this obligation. The act of the parent is instrumental in bringing his child under this covenant. It was precisely so in the case of Abraham; and he thought it a blessed privilege conferred upon his children. It was so under the Jewish state, by God's express command; and what reason can we possibly give or conceive of, why it is not equally *just* under the Christian dispensation? But God, who is good and merciful, requires of us a *reasonable service*, and that only which is for our own benefit. We may say first, that baptism can do a child no manner of harm; it debars him of no right; it takes from him no good thing; it subjects him to no inconvenience. It binds him but to his own good, and confers upon him benefits only. It binds him indeed to serve God; to make his calling and election sure; but this every one must do, or not be saved. Leave your child unbaptized; still when he comes to age he must repent and believe, and serve God, or he will perish; he is still bound, as he regards the welfare of his soul, both to make and to keep all those promises. We preach to every creature, that he who believeth and is baptized shall be saved; and that he who rejects this offered mercy will be condemned. In baptizing children we begin a work, which must be done before they can have an assurance of salvation in Christ: the Church thus does what as a Church she can do, to train them up in the right way. When any child comes to age, he may, should such be his mad choice, reject his Saviour, and disclaim all the privileges of a Christian. Suppose that some generous friend should offer to secure to your child a large estate, on condition that the child should make some small acknowledgment of the favor; no parent, in such case, would hesitate in stipulating in the child's name, that the acknowledgment should be made. It would reasonably be supposed that the child, when of age, would gladly take it upon himself. But he would be at full liberty to refuse the condition, and lose the estate.

We add, then, this further and better reason for making children members of Christ; it is for their actual benefit. It is not for us to say precisely what and how great the advantages or the benefits are: we cannot, however, doubt but that they are more and greater than those of circumcision under the law. The same privileges are bestowed on those baptized in riper age; but children may not live to grow up; any infant, for aught we know, may die in childhood, and if he is not baptized, could never, in that case, have the benefits of baptism; he would not be a member of Christ's visible Church, nor in covenant with God. We dare not say that none can be saved without baptism; and to say on the other hand, that it does no good, would be equally presumptuous. How do we know what sanctifying efficacy may attend it in the case of those especially who die in infancy? If it is useful and wise to give children a religious education, certainly it must be useful to place them in a religious state. Except they are in the Church, I cannot see how they can be said to be brought up in the *nurture* and *admonition* of the Lord. To be in the Lord's *nurture*, they must be in the *bosom* of his Church. Baptism administered to a child "is a complete and effectual sacrament, and God's mercies are sealed to its benefit under visible signs. And though the use and comfort of the ordinance are not at present enjoyed by the infant, yet they are now enjoyed by the parent, who believes God's promises to himself and his seed; and they are enjoyed by the congregation,"* who believe that of such is the kingdom of God: they rejoice to see them brought to Christ, and they unite in solemn prayer, that they may lead the rest of their life according to that beginning: and the same benefits are realized and enjoyed by the children, as soon as their minds open to understand what the Lord has done for them.

In making improvements from this subject, parents and others who have the care of children, should not delay in having them brought within the Lord's fold and nurture: let us not presume to be wiser than God, nor to oppose our weak reason to his word and promises. In the days of the patriarchs there were, no doubt, some who pretended to show, that circumcising a child would do no good; though we hope there were none who spoke of it so profanely as some now do of baptizing them. Indeed, there is no reason against baptizing them, but what might as well have been brought against their circumcision; but let God be true, however men may scoff, or reason, or *rebuke.* The disciples of Christ, while their knowledge was imperfect, fell into the same error, and rebuked those who brought young children to Christ; but he was much displeased with their blind zeal; and it is not probable that he likes it better now. However men may rebuke you, "suffer the little children to come unto him, and forbid them not."

And you, who, according to the rules of the Church, may sometimes be requested to be sponsors for the children of others, ought not, in my judgment, without some good reason, to refuse this labor of love. It is generally expected that the parents of children will attend to their religious education; but they may die; they may neglect their duty, or may need your aid. If it should cause you some care, on what object more charitable and pious can your care be bestowed? No labor, we may believe, will be more acceptable to the Saviour, who manifested such love for children; none will be more beneficial to men. Since the establishment of Sunday schools, the duty of sponsors is much more pleasant and easy, and the burden of their care is in a great degree diminished, in case they see that the children constantly attend the school.

Some people seem to apprehend that there is a mysterious or indefinite responsibility resting upon those who promise in the name of children, and they feel reluctance in taking it upon themselves. I therefore repeat, that the sponsor promises nothing in his own name; he only expresses, in suitable words, how the child, as he grows up, ought to live, or what is required of man in the Christian covenant. But there are two things which the Church requires of sponsors, and which, though they do not promise or engage to do them, are supposed to be their duty. The one is to see that the child is seasonably instructed in the rudiments of religion; and the other, that he is presented for confirmation. These are two distinct things, and should not be confounded together. The sponsor's chief duty is to see that the child is suitably instructed in the nature of baptism, and of confirmation, and the doctrines of Christ. And it often is the case that the parent has done all his duty, long before the child or person is confirmed. There may be no opportunities for confirmation, or the child, when grown up, may not be religious; he may unhappily turn from the holy commandment given unto him. In such cases the sponsor has done his duty, and is no longer bound. You are not required by the Saviour, or by his Church, to do more than what is reasonably in your power to prepare the child for confirmation. Having done it, though he should lose his soul, you will not lose your reward. You see, too, from what has been said, that children baptized, as some are, in private, or by those Christians who do not require any responses, may still, as in our Catechism, and in the Office for Confirmation, be considered as having *promised by their sureties*, or by those who presented them to baptism; because they who bring children to baptism are the instruments of placing them under that obligation, equally and precisely the same, whether they express it by words or not.

This our subject has also an interesting application to you, who were baptized in childhood; to you, who by your parents, or other pious persons, were thus solemnly dedicated to the Lord who bought you; to you who have arrived to such maturity of understanding as to be capable of acting for yourselves. "Choose ye this day whom you will serve." Declare before the world, and before the congregation of God's people, whether you approve of what your parents did; whether you deem it a blessing and privilege to be in covenant with God; whether you are thankful for those great mercies revealed in Jesus Christ, and in baptism sealed to your benefit; and whether it is your desire to continue his disciples, and to obtain, through him, that salvation which is of God? This good confession is particularly made in the ordinance called Confirmation. It is an ordinance which was instituted by the Apostles of Christ; which has been generally observed in every age of his Church; and which experience is daily showing to be a wise and very useful institution. It is useful, especially to those who were baptized in infancy; as it gives them an opportunity of publicly approbating the charitable work of those who brought them to baptism. From what has been said in this discourse, you see that you *are* verily bound to believe and to do as your sponsors promised for you; and most sincerely should you say, "By God's help so I will," and *heartily* should you "thank your heavenly Father that he hath called you to this state of salvation." Gladly should you, on the first convenient opportunity, in the presence of God, and of the congregation of his people, renew the baptismal covenant, ratifying and confirming it, and acknowledge yourself bound to believe and to do what your part of that covenant requires. Confirmation is a rite in which we very solemnly confess our faith in Christ, and pray for the sanctifying aid of God's Holy Spirit. That you may with your heart believe unto righteousness, and with your mouth make confession unto salvation, God mercifully grant, through Jesus Christ. Amen.

From the Boston Recorder.

HOW DOES A MAN BECOME A UNIVERSALIST?

This question is partially answered by a letter published in the Trumpet, dated Spencer, July 28th, 1834, and subscribed by J. G. B. Report says the author of the letter was once a member of the Methodist Church, and is now preparing himself to be a preacher of Universalism. He says, "I think it was some time in the winter of 1827, in one of those whirlwinds of fanaticism, denominated revivals of religion, that I obtained a hope, as it was called, joined the Church, and in fine, became a new creature, as I supposed. But, alas! my hope was as a spider's web, for it was not founded on the love, justice, or word of God. I had formed my opinions on the mere assertions of men, without consulting my Bible." Well might a hope thus founded be "as a spider's web." Well may we expect a man will be given to change who can thus form his religious opinions. From his own statement it may be inferred that there was no important change in his character at the time. He gives us no intimation that he had felt that godly sorrow for sin that "worketh repentance to salvation," or that he had that faith in Christ, which works by love and purifies the heart. It was a mere excitement of his feelings. He obtained a hope. What Church he joined he does not tell us; but from his own confession, it is plain, that in connecting himself with the Church, he either acted the hypocrite or was deceived. For he professed to be what he was *not*, to believe what he did *not* believe, or at least to have experienced what he had *not* experienced. And to be sure, it is not strange that the man, who had formed his opinions as he had his, should make such a profession as this. Neither is it strange that the man, who could make such a profession as this, should embrace the faith this gentleman now holds. We think he had taken an important step toward being where he now is. We think the man who will form his religious opinions "without consulting" his "Bible," is in a fair way to be a Universalist.

The gentleman tells us that after his excitement abated, he "began to reflect more closely on the doctrine of eternal torments." (He does not say that he consulted his Bible, but *reflected* upon the doctrine. So have the Atheist, and the Deist, and the Infidel reflected upon it, and come to the conclusion that it is not true.) "And my heart rose up in opposition to the awful decree. In vain did I attempt to silence the voice of carnal reason as I then called it. I could not be satisfied with God's dealings with his creatures, and I was tempted to curse the Being that called me into existence." If this gentleman was at the time an impenitent sinner, and he gives us no intimation that he was not, if this was his character at the time, and if the doctrine of future punishment be TRUE, he felt just as the Bible teaches us impenitent sinners will feel in view of Divine truth. And he ought to know that he was not the first impenitent sinner that has felt dissatisfied with God's dealings with his creatures. "Because I tell you the truth ye believe me not." "But now have they both seen and hated both me and my Father." "Because the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be." He goes on to tell us of moments of horror and scenes of wo. "Hell opened—devils howled—the damned shrieked—and in tones that would have melted an adamant, implored that Creator to relieve them from their sufferings, or annihilate them." He finally says, "My head became dizzy at the horrid picture which my imagination had drawn—reason tottered on her throne, and despair, *black, sullen despair*, settled like an incubus on my soul." All as yet is consistent. He forms his opinions without consulting his Bible; and then is dizzy in view of a picture his own imagination had drawn. And how does he obtain relief from the horrors of despair? by obeying the exhortation of the Saviour, "Search the Scriptures?" No;—that is not the way he arrives at his conclusions. He had once formed his opinions on the mere assertions of men without consulting his Bible, and he can do it again. "I found nothing on which I could rest a hope, until a friend put into my hand Ballou's treatise on the atonement." It appears that this gentleman was conscious that if there was a hell he was in a way to feel its woes. Of course he was conscious that he was a stranger to repentance toward God and faith in the Lord Jesus. For had he felt this faith and repentance, he would have had hope, allowing the doctrine of future punishment to be true. But he had no such foundation of a hope. Ballou's treatise, *not the Bible*, gave him the hope he sought. After this treatise had given him hope, or in other words, after he had concluded to be a Universalist, then he "applied" his "mind to the study of the Scriptures." Would it not have been well, had he done this a little earlier? He soon remarks, "Never since have I been harassed with fears of an eternal hell for myself, or any other being in the universe." Neither is the real Atheist, or Deist, or Infidel harassed with such fears. If this gentleman has given us an honest account of himself, and no doubt he has, it answers the question, How does a man become a Universalist?

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* Archbishop Usher.

All is plain. He gives us no intimation that he was grieved that he had sinned against a holy God, that he had violated a law, just and good, or that he felt any desire to be holy, but only that he might escape the punishment he feared. He saw that if the doctrine of future and endless punishment were true, and there was no way to escape it but by repentance toward God and faith in the Lord Jesus Christ, he had no hope. All this is plain from his own statement. Universalism relieved him by telling him there was no hell for him to fear. It gave him the hope he sought. It told him that however he might live, he had nothing to fear. I have no doubt that multitudes are made Universalists in the same way. I have heard one preacher of that doctrine give an account of himself similar to this.

Toward the close of the letter, the gentleman attempts to rouse the community to reflection. In one sentence he is pathetic; in the next he is rather threatening in his tones. "Your wives and children have fallen beneath the influence of the horrid doctrine you have preached, and will you not stop and consider? Community has been robbed of those who would have been its ornaments, and will you not reflect?" (Community had well nigh been robbed of the ornament it now possesses in the person of Mr. J. G. B.; but he is safe: and one object of his letter probably is to let the world know it.) "The time is not far distant when an injured community will consider the man who shall attempt to frighten them with such representations of the character of God more fit for a mad-house than for a preacher of the Gospel."

Or in plain words, the time is near when the community will consider an orthodox minister fit for the mad-house. Two things are well. One is, that this young man has not the power of the Pope. It is well, too, that all are not as easily frightened as he was. For if no young people had stronger minds than he had, but all were as easily deluded as he was, society would be in a bad condition.

But the great thing is the use which Universalists will make of this man as he now stands before the public. They say that orthodox people form their opinions on the mere assertion of men, without consulting their Bibles; and as proof of it, they can now point to Mr. B. He too acted the hypocrite, or was *deluded*, when he made a profession of religion; *therefore* this is true of all the members of orthodox Churches. This is logic. Ananias was dishonest, *therefore* all the other disciples were. Universalists love to tell that they were once orthodox, especially that their ministers were. Much is made of the fact that Mr. Balfour was once orthodox. "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

D.

COMMUNICATIONS.

For the Churchman.

EXTRACTS FROM THE JOURNAL OF THE IRISH EPISCOPAL CATECHIST.—NO. III.

> 'T was dreadful when the Accuser's power
> Assail'd my sinking heart.—*Bishop Heber.*

I FIND it necessary to state for the information of my American readers a few particulars of the early life of the gentleman who is the subject of the following extract. To a majority of these, for whose perusal my papers were intended, he was well known, and consequently such a detail would have been superfluous.

—— ——, Esq., was the only child of a highly respectable and wealthy gentleman of the county C——. His father died while he was yet an infant, leaving him to the guardianship of a too-indulgent relative. Every wish of his early youth was gratified, his folly never knew restraint, and what was yet more pernicious, money was always at his command. He was allowed to change his instructers whenever he pleased, and that was as often as the teacher in the faithful discharge of his duty endeavored to stay his vicious career, for vicious it now was. The principles of the Christian religion as taught by the Church of England were faithfully implanted in his mind by that excellent school-master and venerable minister, the Rev. Dr. ——, without producing any visible effect. He entered the University in 181–, where he continued 10 months, and during that time (as he informed me) never opened a book. During his stay in the Irish metropolis, he drank so deeply of the poisoned cup of pleasure as to return home a confirmed libertine. Having just attained his majority, he left college, took possession of his property, and commenced house-keeping. His mansion became the home of the bon vivants of the surrounding neighborhood, and they were not few; for my country is cursed with an abundance of the "fruges consumere nati." With these worthless associates his days and nights were spent in—but I cannot pursue the subject further; the picture is too dark. Let me not be misunderstood; I am not describing one who by universal consent was expelled from society. No: but "a fine gentleman," "a man of fashion." When I compare his conduct with the Bible, I must pronounce him a violator of God's law, yet in the eyes of the world, "Brutus was an honorable man." Had he resided in your good City of New-York, with its vast number of church edifices, I doubt not that he would have found many persons of distinguished rank to hail him as "a fine man." He pursued this abandoned course for some years, sinning with a high hand; his mind being at last satiated with what he called pleasure, he secluded himself from all society, even from that of his relatives, the victim of that corroding anguish that sin ever implants in the heart. It was at this time our acquaintance commenced. Having some trifling account to arrange with him, I for the first time entered his house. After completing my business I solicited the reading of a new work which I saw on his table; he kindly handed it to me accompanied with a request that I would lend him a few books. I sent him two volumes of the Christian Guardian and some religious pamphlets which were quickly read and returned. I continued to supply him with works of a similar kind which frequently afforded me an opportunity of conversing with him on the subject of religion, but cautiously avoided the application of it to his state. A year perhaps passed away without affording me any other evidence of a change in him than an increasing desire to read the works of Christian writers. One evening, having just received from the Church Missionary Society a parcel of the quarterly papers which were transmitted to me as one of their collectors, I determined to give him a copy, and for that purpose called at his house. After perusing it for a few minutes he said to me, "I perceive you wish to open my purse; pray, how much do you want?"—"A subscription of one penny a week."—"You are a modest beggar; but perhaps you would take more?"—"Not as a *subscription*, Sir, but I will thankfully receive it as a donation."—"I shall give you both." I laid my subscription-list before him, and he signed himself Amicus; he then handed me one half year's subscription in advance, together with a small donation. I had reason now to suppose that the work of God was commenced. Several years had elapsed since he was seen in church. The clergyman of the parish after warning him of his danger, had concluded it right to let him alone. I advertised the minister of this favorable incident, and requested him to visit Mr. ——. He complied, and after a few visits we had the pleasure of seeing him in church, and his attendance was regular to the time that my extract commences.

Sabbath evening, January the —, 183–. This afternoon I visited Mr. ——, and was surprised at not meeting the kind reception that I usually did. After making a few common-place remarks, to which he rather ungraciously replied, I thought proper to retire. When he saw me preparing to depart, he said, "I wish you to stay, I have something to say to you." I resumed my seat, when he thus proceeded:—

"Yesterday, Mr. C—— having met me on my farm requested me to give him a certain article. Without intending to redeem my promise, I told him I would give it. I was unwilling to part with it, but had not the firmness to refuse. The respect I had for my word as a gentleman, and not *the fear of* God, induced me to send it to him on my return home. I feel my heart bursting with grief for the commission of this sin."

A tear dropped while he spoke,—he could not proceed. I saw that this, Sir, was not the sole cause of his sorrow, that there was a canker-worm preying on his heart, a grief deeply buried there "too big for him to utter." I thought it now a proper season to speak freely to him. I particularized many transgressions for which "Tophet is ordained of old" with a Nathan-like plainness. I declared to him, in the language of holy writ, "the terrors of the Lord," but withheld mercy from his view, intending to administer on the following day "the lenitives of pain." He heard me humbly and attentively, tears still streaming from his eyes. My own feelings were so deeply harrowed by witnessing his pain, that I wept also. I directed him to take the Bible and examine for himself whether my language was too harsh, and then parted with him intending to call next morning.

Monday evening.—The duties of another station in life, in which my lot is cast, prevented my visiting Mr. —— until 6 o'clock, P. M. I found him in an awful state of mind reclining on a sofa, where he had spent the past night. His physician was with him when I entered, and he informed me, in a whisper, that he feared insanity would be the result of his present state. I directed the Doctor to call on the Rev. Mr. ——, and mention the case to him. As soon as the Doctor departed I laid the great mercy of Jehovah before the view of Mr. ——. I declared that mercy was his darling attribute, and the judgment was his strange work. In vain I read; in vain I spoke; he seemed uninterested in the subject. He gazed wildly around the room: sometimes he would fix his eyes on me with a vacant stare, and cry out, "What—what shall I do? God help me!" I continued more than two hours reading and talking, without being able to elicit from him a single remark. His constant cry was, "What shall I do?" I frequently answered his question, or rather exclamation, with the words of St. Paul to the jailer. I now determined to abandon a post where my services were useless. I knew the Rector would soon arrive, though he was only just recovering from an illness that brought him nearly to the grave. I therefore went home. I had scarcely arrived there when the clergyman called on me to accompany him to Mr. ——'s. I pleaded to be excused, urging that I had just fled my post, when I could fight no longer. He told me that I could assist him by reading a few passages from the Bible when he would require me, now that he was so unwell. I unwillingly accompanied him to the painful scene; but never did I tread the path of duty with so much reluctance. When we entered, Mr. —— seemed unconscious that we were present. The Rector drew a chair to the sofa on which the unhappy gentleman was reclining, and proclaimed to him in the most tender and affectionate manner, the height and depth of pardoning love. He instanced it in himself (the Rector) who had been like him (Mr. ——) the slave of guilt and sinful pleasures, and was plucked as "a brand from the burning," and called to serve at the altar of God. In vain he urged him to fly to his Saviour, "who taketh away the sins of the world." In vain he quoted "line upon line" and precept upon precept; the unhappy young man regarded not the "voice of the charmer, charm he never so wisely." The Rector became exhausted: his own enfeebled constitution—the agitated state of the poor penitent—the apparent indifference with which his words were regarded—all contributed to prostrate every energy of his soul. An expedient now occurred to me by which I knew fresh fire could be infused into his languid heart. I closed my Bible, and said with vehemence, both of tone and gesture, "It is useless, I fear, to labor further; perhaps, Sir, his day of grace has passed. When the Lord called, he refused, and now he laughs at his calamity and mocks when his fear cometh." The Rector fixed his dark penetrating eye on me. The cloak which until now enveloped his tall and emaciated person was hastily flung from his shoulders—indignation seemed to me to have enthroned itself on his brow: he then addressed me in a manner that chilled my very soul. "Dare you," said he, "poor finite creature, fix a limit to the mercy of your Maker? Do you presume to know the designs of Jehovah, whose ways are 'past finding out?' Do you assert that your fellow-sinner, for whom the Saviour died, is beyond the reach of salvation, when God himself solemnly declares that he wills not the death of a sinner, 'but that the wicked turn from his way and live?'" He proceeded thus far, when I convinced him by a nod that what I uttered was not my own opinion, but that my object was to personate a despairing sinner. He continued:—"The acceptance of the dying thief—the calling of St. Paul when armed with a bloody commission and breathing out threatenings and slaughter against the followers of the Lamb, clearly prove that 'his mercies are over all his works.' There is one passage of holy writ that made a deep and indelible impression on my mind when laboring under doubts: it is contained in 1 Cor. vi. 9–11; where the Apostle, after exhibiting a black catalogue of transgressors that shall not inherit the kingdom, says: 'Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.' If the Bible afforded no other encouragement to the sinner than this, however deep his guilt may be, it is sufficient to lead him to the foot of the cross, there to obtain like pardon and justification. A minister once observed that should he die in the pulpit, he would die preaching repentance; but if I die in that sacred place, my expiring theme will be the boundless mercy of my Redeemer. I will dwell on that charming subject until 'the golden bowl is broken and the silver chord is mute.'" I urged a few more objections that I supposed the adversary may have suggested to Mr. ——, confident that I may safely do so, having this learned and godly man to oppose me. The Rector banished every temptation by an appeal to divine truth—by clearly showing that our friend could lay hold on "the great salvation."

Mr. —— now sat up, and requested me to give him a glass of water. I held it to his lips, for I perceived his hand trembled, and then for the first time during the evening he spoke. "The Catechist, Sir," said he to the minister, "has correctly expressed my doubts—his words I could have adopted; but I feel assured now that I a sinner may expect salvation. How shall I make it mine? I am heartily sorry for all my misdeeds, and I firmly purpose to live a Christian life." The Rector replied, "The Lord will enable you, I hope, to maintain your resolution; but let us now approach the mercy-seat in prayer." In an extemporaneous effusion the Rector earnestly pleaded with Jehovah to reveal himself in tender mercy to the returning prodigal. His countenance, while engaged in this solemn duty, bespoke one "in audience with the Deity"—conscious that his credentials were clear he entered boldly within the Holy of Holies, where it becomes the Priest to enter. It was what my dissenting brethren would call "a most eloquent prayer," and yet I never heard that gentleman pray extempore but on one other extraordinary occasion. I have seen him in the pulpit when nearly the whole congregation were dissolved in tears by his soul-stirring eloquence. I have bowed beside him when commending the departing spirit of the triumphant believer to God who gave it, when the holy torrent of prayer reached the throne of the Eternal, at the same time with the disembodied soul, for whose salvation it was poured forth. I have accompanied him to the pallet on which lay the miserable child of poverty and guilt, from whose lips, when in the heyday of health and vigor, the name of the Most High never proceeded but in blasphemy:—yet through the instrumentality of this devoted servant of God "his last faltering accents whispered praise." But I have never seen our Rector on any occasion so far raised above the things of time and sense as on this evening with Mr. ——. We engaged in conversation for a few minutes, and then parted with our friend, who became very much composed, and requested that we should visit him next day.

Tuesday morning. Mr. —— came to my house this morning and informed me that after the clergyman and I parted with him last night, doubts possessed him with respect to the divinity of Christ, and the doctrine of the atonement. He added, "I am sure it is an effort—the last effort of Satan, and I trust the Lord will preserve me from this snare of the tempter. If my Jesus is not God, and if he has not atoned for my sins, *where* shall I hide my guilty head from the wrath of a justly offended Maker?"—"Where? Priestley and Drummond will inform you that human nature is pure and perfect, and that in her native dignity she spurns the doctrine of the atonement as a libel on her majesty."—"I have exhibited in my past life what human nature *is*: alas! I have displayed but little of this perfectibility or dignity. The cross of Christ now I seek; of it I shall never be ashamed. You will oblige me by lending me some good work on these subjects, that will rescue me from these vile doubts." I gave him some excellent tracts on the Divinity, and borrowed for him, from a friend, Magee on the Atonement.

Tuesday evening. Visited Mr. ——, and found him quite easy in mind. The Rector had been to see him this afternoon, and they had a long conversation on the doctrines which he mentioned to me this morning. My tracts afforded him a clear view of the Divinity, and he remarked that he was so much pleased with the Archbishop's work that he wrote to his bookseller for a copy. He also mentioned to me that during his agony of mind on Sunday evening he had made a vow unto the Lord to give his watch (a gold one) to the Missionary Society[*] should he please to remove the burden from his conscience. I found Mr. —— now exemplifying that scripture, "Heaviness may endure for a night, but joy cometh in the morning."

This brings my humble labors for the month of January to a close.

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[*] The watch was sold for 28*l.* sterling, Mr. —— becoming the purchaser, and the amount was paid by the Curate of the parish to the Hibernian Church Missionary Society.

THE CHURCHMAN.

SATURDAY, OCTOBER 11, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

TO CORRESPONDENTS.—Junius and "M," (whose signature we ask leave to change) in our next.

GREEN BAY MISSION.—Ought not all the members of our Church to feel deep interest in the welfare of this Institution? Should not the friends both of domestic and foreign missions sustain an establishment which was, in reality, the very first effort of our Church in this country, to do good to those who are not members of the household of faith? The lethargy of Episcopalians upon this subject has more than once been noticed by those interesting individuals who are the representatives of our communion in Greece. "I have viewed," says Mrs. Hill, in one of her late communications, "I have viewed with much concern, the apparent relaxation of the Church in its efforts for the Green Bay Mission." "I now send you to be disposed of for the benefit of the Green Bay Mission, a lace veil and an apron, the work of girls in our school. Will not Episcopalians be incited to sow beside all waters, considering especially those which run within their own enclosure?" We trust, to use the language of the editor of the Episcopal Recorder, that to this question there will be but one reply from all who bear the name. And two or three years ago, when there had been some impediments with respect to the transmission of funds, the Rev. Mr. Robertson expressed in a letter to the Secretary, the decided opinion that if the Church could not support both missions, Greece should be abandoned rather than Green Bay. May this never be the case! May they both be vigorously sustained, to the honor of the Church and the welfare of immortal souls! But it has been objected that the Green Bay Mission has been exceedingly expensive; and even grave and learned divines have said, What has it been but a mere school for Indian children? Yes, it has been a school—but a school where at times 120 children have been clothed, and fed, and educated; and where with a correct and holy example before them, they have been taught the advantages of civilization and the principles of the Gospel. Scarcely one of the many pupils who have enjoyed the privileges of this institution, would have known but for its existence the first rudiments of learning; while the vast majority would have been brought up without God, in the midst of vice and under the most demoralizing influence. It has labored, labored unceasingly in the great and glorious cause of salvation; and every individual who has contributed to its support has thereby aided the fulfilment of that imperative, and as yet unfulfilled command of our divine Master, to preach the Gospel to every creature. And who are benefited by these exertions? Heathens—heathens in the very bosom of our country,—who have been deeply injured by our ancestors and our government, and who will soon vanish from existence unless we impart to them the doctrines and the hopes of the Gospel. To every reflecting man it ought to be a source of the purest joy that our Church is now exerting herself for the benefit of these most interesting though degraded people, and that she has spent thousands in this noble work. And let it be remembered that to this day it is the only successful attempt of the Zion in which we dwell, to make known the glad tidings of the Scriptures to those who are sitting in the shadow of death. The mode adopted, that is, of cultivating the youthful mind, is that which is generally considered throughout the Christian world as the most promising. And who can doubt the final result of the mission, when we learn that the children at its schools are in general remarkably docile, obedient, and affectionate? The effort was made on the very borders of civilization, where innumerable difficulties often of the most trying nature, were to be encountered, and by those who although they loved the work were ignorant of its complicated duties. The toils and anxieties and persecutions of the late inestimable superintendent, the Rev. R. F. Cadle, have been very great. But although from the commencement of his residence at Green Bay, he has been overwhelmed with cares, he was enabled by being instant in season and out of season, to organize a congregation at Menomineeville and another at Navarino, and to preserve to our communion the large body of the first Christian party of the Oneidas. Nor is this all, for he has gone more than 100 miles from home to administer consolation to the sick and dying, and has embraced every opportunity he could obtain to preach to the wandering savages, repentance toward God and faith toward our Lord Jesus Christ.

The difficulties of this important mission are now we trust over. The Church has met the heavy and unexpected demand of several thousand dollars for the additional buildings, two thirds of which it was expected by the Executive Committee the government would defray. The experience of the past will be of inestimable value to our future laborers. The new Superintendent, the Rev. Daniel E. Brown, passed through the city this week on his way to Green Bay. Although but lately admitted to the ministry, he is highly commended by those who know him for his knowledge of mankind and of business, and his experience in teaching. The expenses of this mission will, doubtless, constantly diminish as the farm becomes more cultivated, and the price of necessary articles of food is lessened as the country south of the Fox river becomes settled.

Thus far the missionary establishment with its schools is acknowledged by those who have enjoyed the best opportunity of judging, to have been an oasis in the desert; but when its pupils become living members of the Church of God, and when some of its most promising inmates, after due discipline and instruction, are ready with a missionary spirit to go forth among their relatives and friends, the present savages of our native wilds, to teach the arts of civilized life and unfold the precious and immortal truths of the Gospel,—whose heart will not rejoice—who will not thank God for the privilege of contributing to the support and prosperity of the Green Bay Mission?—*Communicated.*

SUNDAY SCHOOLS.—We are the less reluctant to give publicity to the following letter, because, though it mentions the case of one person, yet that one is probably the representative of many. The teachers of Sunday schools in remote places, labor under discouragements from which those in the city are exempt. They want excitement, they want sympathy. Could not this be in a measure remedied, by an association of teachers in the city, which should keep up a correspondence with the more remote and feeble institutions of the country? Until some such measure is adopted, let them be assured that we are ever ready to give them our prayers, and to take an interest in their labors.

REV. SIR,—I reside in a small village at a distance from the city. There is no church in the place of any denomination; but we have occasional services of all sorts, and of these none are more frequent or more generally acceptable, than the Episcopalian.

About a year ago I assisted in forming a Sunday school, and took charge of a class. In this labor we have persevered every Sunday; but I am at length discouraged. The teachers are continually asking me, "What good do you think it does?" And what has tended very much to increase their doubts, and damp my ardor, is a disappointment with which we have lately met. One of our most promising scholars, a favorite member of my class, the most apt to learn, and apparently the most susceptible of serious impressions, has left the school and taken to vicious habits. I have for some time dissembled my own feelings in my efforts to encourage my associates; but I am at length disheartened, and unless you can say something to enliven my faith, I think I shall withdraw, and let the school be broken up.

Discouraged, indeed! What good work was ever accomplished by yielding to discouragements! The only question ought to be, "Is the work good?" If so, then in God's name persevere. To doubt the usefulness of Sunday school labors, is to doubt the excellence of the Gospel, and its efficacy in the work of salvation. How are men ever to be saved from error, except by being taught the truth? How are they to be saved from sin, except by being exhorted and habituated to obey the truth? Instead of yielding to discouragement, let our correspondent thank God for thus enabling her (for we ascribe the letter to a lady,) to contribute to the salvation of her fellow-creatures. She is made a co-worker with the Apostles and the Saviour himself. It was by teaching and inculcating the truths of God's word, that they aimed to accomplish the renovation of the world. Men must be saved now in the same way they were saved then. Discouragement is as reasonable in one case as the other. In truth God never sends discouragements. They are really our own work. He sends us disappointments and reproofs: these are a necessary part of our probation: but it is our fault, and not God's design, that they should operate as discouragements. We are to take them as stimulants to new and better efforts: as the trials of obedience.

Thus the disappointment mentioned should not operate as a discouragement, but as a reproof. "A reproof! What have I done wrong?" Think and see. Did you not begin to flatter yourself that the scholar which you lost would be a trophy of *your* skill, and labor, and usefulness? Did you not say in your heart, "I pride myself in this scholar; all who see him will acknowledge I have labored to some effect." Did you not look slightingly upon your other pupils, in comparison with this? Did you not judge your class by a wrong standard; overrating one and underrating another for their difference of talents and agreeableness, and then proportion your labors more to your fancy than to your sense of duty? If you are free from these faults, you are a very remarkable teacher indeed. If you are not free from them, you may be sure God will correct them. You must learn to humble yourself, and to magnify the grace of God. And you must learn to have your preferences governed by those substantial traits of character which are approved by the word of God, and not the more showy ones which gain the applause of the world. But after all, though your hopes are disappointed, your labors are not lost. The scholar who has left you will be often, by the remembrance of your instructions, restrained from evil and excited to good.

There is no charity, the good results of which are more apparent than the Sunday school. Any man who can walk the streets of New-York of a Sunday, and compare them with what they were ten or fifteen years ago, will be satisfied of the truth of this remark. Then you might see, especially in the upper parts of the city and about the docks, gangs of boys, filthily dressed, swearing and fighting, and training up in every way to become the adepts of vice. At present, though the population of the city is greatly increased, such scenes are seldom witnessed. The day is more generally appropriated to the service of God; and hundreds of children, who would otherwise be moving in the haunts of idleness and sin, and preparing for the State's Prison and the gallows, are now receiving the lessons of sacred truth, and becoming habituated to the paths of peace and duty. We have witnessed reformations similar, though less extensive, in small villages. And we have no doubt, if we could have a moral history of the country, that it would be found that Sunday schools had been the means of effecting the greatest and most beneficial changes. What greater encouragement can be asked?

SUNDAY SCHOOL UNION.—We are happy to learn from the Agent, that his recent efforts to increase the funds of the Union, have been eminently successful. Within the last few weeks, about $800 have been contributed, of which Trinity Church, Boston, gave $193. The Association of Rev. Dr. Milnor's congregation, last week, paid over to the Treasurer, $100 which, in connexion with a former donation, makes the amount contributed by Dr. Milnor's congregation, within the last year, to be two hundred dollars: the more worthy of notice from the fact of its being unsolicited. The Agent assures us that his application was, with almost a solitary exception, every where met with promptness and liberality. We rejoice at this not only for the aid afforded to a very important charity, but for the evidence which it gives, of unanimity in the support of an institution which needs only the countenance of the friends of the Church, to accomplish the greatest good.

NEW PSALMS.—We learn that a resolution was proposed by Dr. Anthon, at the late Convention, and passed unanimously, recommending the New collection of Psalms to be adopted by all the Churches of the Diocese, before the first of January next. It may be well to state, in connexion with this fact, that the new collection is for sale at the Press, in any quantity, and in all varieties of size and binding.

CONSECRATION OF THE FRENCH CHURCH.—The beautiful and costly edifice recently erected at the intersection of Franklin and Church streets, for the French Protestant Episcopal Church Du St. Esprit, was consecrated by the Right Rev. B. T. Onderdonk, D. D., Bishop of the Diocese of New-York, on Thursday, the 9th instant.

The instrument of donation was presented to the Bishop by John Pintard, Esq., and was read by the Rev. Antoine Verren, Rector of the Church, and a translation of it was read by the Rev. F. L. Hawks, D. D., Rector of St. Thomas' Church, New-York. The sentence of consecration was read by the Rev. James Milnor, D. D., Rector of St. George's Church, New-York, and a translation of it by the Rector of the Church Du St. Esprit. Divine service was performed in the French language by the Rev. R. A. Henderson, Minister of the Swedish Churches in Pennsylvania, the lessons being read by the Rev. L. P. Bayard, Rector of St. Clement's Church, New-York. The sermon was preached also in the French language by the Rector of the Church.

The entire services were altogether satisfactory to a highly respectable and very numerous assemblage of hearers, and afforded a happy proof of the adaptation of our Liturgy to foreign languages, and of its peculiar impressiveness in the French language. The building, whose beauty harmonizes with the sublimity of the services for which it is intended, presents a pleasing proof of the regard of the present congregation for the memory and the language of their pious ancestors, and together they afford to a numerous and respectable class of residents and sojourners, in this "*city of strangers*," a means of "*hearing in their own tongue the wonderful works of God*."—*Communicated.*

GREEK MISSION.—It gives us pleasure to learn from several sources, that the labors of Mr. and Mrs. Hill are likely to produce happy and extensive results. Strangers who visit the school, speak of it in terms of high commendation. The Rev. Dr. Whitehouse has addressed a letter to his congregation at Rochester, containing, as we are informed, many interesting particulars in regard to the school, and soliciting contributions in its behalf. King Otho, it is said, has issued a royal ordinance, placing the infant institution under the protection of the government, and making provision for the education of twelve girls, and twelve boys, under the especial direction of Mr. and Mrs. Hill, with a view to their being qualified for the office of teachers. We hope to revert to this subject in our next.

ARCHDEACONS.—The Gospel Messenger proposes to supply the West with *Episcopal* services, by instating some half dozen *Archdeacons* into office. We think the discussion of these details as yet premature, but must be permitted to say, that of all the plans which could be devised, *that* is the worst which aims to supply a bearable deficiency, and succeeds only in creating an intolerable incumbrance.

HONORARY DEGREE.—We are informed that the honorary degree of Master of Arts was conferred at the late Commencement of Columbia College, on the Rev. Orange Clark, of Lockport, New-York. The name of Mr. Clark has been inadvertently omitted in the published account of the proceedings.

HORNE'S INTRODUCTION TO THE HOLY SCRIPTURES.—The *seventh* edition, corrected and enlarged, of this now standard work, has just been received. It forms four large and beautiful octavo volumes. There are added to the last edition not less than *fourteen* sheets of new matter, while, by careful condensation, the actual bulk is increased but *three* sheets. The price (3*l.* 3*s.*) remains the same. There is an entire new chapter on the literary history of the text of Scripture. There is a catalogue of *all* the MSS. of the entire New Testament, and of the four Gospels, and Evangelisteria, which have been as yet collated. There is an addition of *four hundred* articles to the Bibliographical Appendix,—full notices of the pseudo-book of Jasher,—and a bibliography (such as has never been published) of all the books and tracts extant on the disputed text, 1 John v. 7. There are also new maps and illustrations of much value. The Edinburgh Christian Instructor justly calls it "one of the most valuable works that exists in this or any other language."—*Communicated.*

WE understand that Messrs. Swords, Stanford & Co. have put to press "Prayers for the use of Families, by the late William Wilberforce, Esq., M. P., edited by his son." The work is very highly spoken of; and from the name of the author and the subject of the work, cannot fail to find numerous purchasers.

COLUMBIA COLLEGE.

The Annual Commencement of Columbia College was celebrated yesterday. The procession was formed upon the College Green, at half past 9 o'clock, and proceeded to St. John's Church.

On arriving at the Church, and after prayer by the President, the candidates for the degree of Bachelor of Arts, delivered their orations in the following order:—

1. Latin Salutatory Address, with an Oration, "Neque majus aliud neque præstabilius humani generis natura invenias." *Isaac C. Delaplaine.*
2. English Salutatory Address, with an Oration on "The comparative effects of Genius and Industry." *William H. Hyde.*
3. An Oration on "The Moorish Character." *Samuel E. Johnson.*
4. An Oration on "The Genius and Influence of Woman." *William M. Allen.*
5. An Oration on "The Causes of the Progress of Society in Modern Europe." *John Conger.*
6. An Oration on "The excellence of Common Sense,

considered particularly in its application to Philosophy." *William Demarest.*

8. An Oration on "The Power of Superstition." *Robert S. Swords.*

8. An Oration on "The Importance of Political Economy, as a Branch of Education." *John S. Heard.*

9. An Oration on "The Institutions of Chivalry." *William B. Casey.*

10. An Oration on "The Pleasures and Advantages of a Cultivated Taste." *James W. Beekman.*

11. An Oration on "The Troubadours." *William Dodge.*

In addition to the young gentlemen who delivered Orations, the following members of the late Senior Class handed in speeches, but were absent by permission, or excused from delivering their Orations. 12. *Henry Hayward*; 13. *Edward K. Bryan*; 14. *Richard E. Mount, Jr.*; 15. *William Dennis*; 16. *Alexander Major*; 17. *William M. Gillespie*; 18. *James M. Cockroft*; 19. *Philip Rhinelander*; 20. *Lloyd Windsor*; 21. *William G. King*; 22. *William Cockcroft*; 23. *Benjamin L. Huntington.*

The prizes awarded at the concluding examination of the preceding session of Columbia College were then announced, and delivered by the President. viz.

IN THE SENIOR CLASS.

The gold medal to the student of best general standing in his class, to *Isaac C Delaplaine.*

In the department of Constitutional Jurisprudence the silver medal to *Edward K. Bryan*; the bronze medal to *William M. Gillespie.*

In Moral and Political Philosophy, the silver medal to *I. C. Delaplaine*; the bronze medal to *John S. Heard.*

In Greek and Roman Literature, the silver medal to *I. C. Delaplaine*; the bronze medal to *William Demarest.*

In Mechanical Philosophy, the silver medal to *William M. Gillespie*; the bronze medal to *I. C. Delaplaine.*

In Mathematics and Astronomy, the silver medal to *I. C. Delaplaine*; the bronze medal to *William Dennis.*

IN THE JUNIOR CLASS.

The gold medal to the student of best general standing, *Orlando Harriman, Jr.*

In Rhetoric and the Belles Lettres, the silver medal to *O. Harriman, Jr.*; the bronze medal to *Everit Duyckinck, Jr.*

In Greek and Roman Literature, the silver medal to *O. Harriman, Jr.*; the bronze medal to *C. Zabriskie, Jr.*

In Chemistry applied to the Arts, the silver medal to *O. Harriman Jr.*; the bronze medal to *Ludlow Thomas.*

In Mineralogy and Geology, the silver medal to *Jedediah B. Auld*; the bronze medal to *J. H. Riker.*

In Mathematics and Astronomy, the silver medal to *J. B. Auld*; the bronze medal to *O. Harriman, Jr.*

IN THE SOPHOMORE CLASS.

The gold medal to *Giles M. Hillyer.*

In History, the silver medal to *Henry McVickar*; the bronze medal to *G. M. Hillyer.*

In Greek and Roman Literature, the silver medal to *G. H. Lynch*; the bronze medal to *G. M. Hillyer.*

In Elementary Chemistry, the silver medal to *G. M. Hillyer*; the bronze medal to *James Renwick, Jr.*

In Geometry and Spherics, the silver medal to *Harvey A. Weed*; the bronze medal to *G. M. Hillyer* and *Henry McVickar.*

IN THE FRESHMAN CLASS.

The gold medal to *Samuel Blatchford.*

In Rhetoric and the Belles Lettres, the silver medal to *S. Blatchford*; the bronze medal to *John McMullen.*

In the Greek and Latin Classics, the silver medal to *S. Blatchford*; the bronze medal to *J. McMullen.*

In Roman Antiquities, the silver medal to *T. G. Talcott*; the bronze medal to *S. Blatchford.*

In Ancient Geography, the silver medal to *T. G. Talcott*; the bronze medal to *G. S. Van Cleef.*

In Geometry and Algebra, the silver medal to *S. Blatchford*; the bronze medal to *C. E. Shea.*

After delivering the Medals, the President addressed the young gentlemen to whom this honorable distinction had been awarded, in the following terms:

YOUNG GENTLEMEN,—Beside publicly announcing your names, and delivering the testimonials awarded to you, as directed on this occasion, it is due to you to present you personally to the government of the College, in the face of this assemblage of your parents, friends and fellow-citizens, as those sons, who, during the last collegiate year, have deserved best of their *Alma Mater*, and whom consequently she delights to honor. To have earned this distinction, when the claims of others were so nearly equal to your own, must be a source of lasting gratification to yourselves, as well as of just exultation to those with whom you are most nearly and dearly connected; while the rewards bestowed upon you may incite your fellow-students to greater diligence, and awaken in the breasts of all those who remain within our walls an ardent spirit of persevering exertion and generous emulation. To those of you who continue with us, I cannot but express a confidence that you will pursue to the end the course thus auspiciously begun, and that the evidence now given of the approbation of your instructers will bind you to consistency, from regard both to your own characters, and their estimation of them.

To those of you who have finished your Academic course, and are about to enter upon new and untried paths, to you who are now to leave the peaceful retreats of science, for the allurements, the cares and the duties of society, who are now about to exchange the discipline of the College for that of the world; to you my young friends, from whom we are this day to part, I express my hope and trust, that your success in youth will prove the earnest of your prosperity in manhood, and that the honors you have obtained as scholars, will be pledges of your future renown as wise and good, as useful and intelligent citizens. Thus will your example operate beneficially upon the companions you leave behind you, and its influence be extended to your most remote successors. Cherish this reflection in your hearts—for it will not only impart consolation amid the disappointments, and afford you satisfaction amid the enjoyments of this life, but it will survive your present existence, and increase your happiness in that which is to come.

The Degree of *Bachelor of Arts* was then conferred on the following named students of the Senior Class, viz. William M. Allen, James W. Beekman, Edward R. Bryar, William B. Casey, James M. Cockcroft, William Cockcroft, John Conger, Isaac C. Delaplaine, William Demarest, William Dodge, John S. Heard, Henry Heyward, William H. Hyde, Samuel E. Johnson, William G. King, Alexander Major, Richard E. Mount, Jr., Philip Rhinelander, Robert S. Swords, Anthony Ten Broeck, Lloyd Windsor.

The Degree of *Bachelor of Arts* was also conferred on William Dennis, William M. Gillespie, and Benjamin S. Huntington, absent by permission.

The Degree of *Master of Arts* was then conferred on the following gentlemen, Alumni' of the College, viz John W. Mulligan, Michael Floyd, Jr., Hamilton Morton, M. D., Samuel S. St. John, Robert Emory, P. Stuyvesant Fish, John B. Purroy, Robert Watts, Jr., M. D., Abraham B. Conger, Timothy R. Greene, William W. Van Wagenen, John Punnett, M. D., and John L. O'Sullivan.

The following honorary degrees were then conferred:—

Of Master of Arts, on William Sherwood, principal of a Classical School in the city of New-York, and on Robert J. Harvey, teacher in the Grammar School of Columbia College.

Of Doctor in Divinity, on the Rev. Thomas W. Coit, of Cambridge, Mass., and on the Rev. William A. Muhlenberg, principal of the Flushing Institute.

Of Doctor in Civil Law, on Don Thomas Gener, late President of the Cortes.

24. The valedictory address with an oration on "Moral Sensibility," by *Anthony Ten Broeck.*

The exercises of the day were concluded with prayer by the President.

As we are unwilling to draw comparisons either between the young gentlemen who on this occasion made their first appearance as men, or between this and previous Commencements, it is sufficient to say that the performances were in every respect worthy of the high and ancient reputation of their venerable Alma Mater.

Commercial of Wednesday.

ANNIVERSARY CELEBRATIONS.

THE anniversaries of the "New-York Protestant Episcopal Tract Society," the "Auxiliary New-York Bible and Common Prayer-book Society," and of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," were celebrated in St. John's Chapel, on Thursday evening, the 2d of October.

The meeting was opened with appropriate religious services, conducted by the Right Rev. Bishop of the Diocese; the Right Rev. Bishop of Ohio being present in the chancel.

The report of the Tract Society was read by the Rev. Aldert Smedes, jun., whereupon the following resolutions were offered by the Rev. Mr. Brittan:

Resolved, That the report just read be accepted, and referred to the Board of Trustees to be disposed of in such manner as they may judge most conducive to the interests of the Society.

Resolved, That the publication of a number of new and valuable tracts, and the greatly increased distribution of the Society during the past year, are gratifying indications of a degree of usefulness, which it is ardently hoped the liberality of the friends of the Church will enable the Board of Trustees to augment to an extent fully commensurate with the spiritual wants of our destitute brethren in every portion of our widely-extended country.

Resolved, That this meeting highly approve of the mode of distribution adopted by this Society, that of generally confiding its publications to the care of the parochial clergy—the laborious missionary—and the pious layman, to be distributed by them to the indigent—the ignorant—the honest inquirer into the truths of the Gospel generally—and to those who are disposed carefully to examine the peculiar claims of the Protestant Episcopal Church, at such times, under such circumstances, and in such numbers as may seem to them most likely to produce the best results.

The report of the "Auxiliary New-York Bible and Common Prayer-book Society," was read by William Betts, Esq., whereupon the following resolutions were offered by the Rev. Mr. Schroeder:

Resolved, That the report just read be printed and distributed under the directions of the Board of Managers.

Resolved, That regarding as we do the general and extensive circulation of the word of GOD, and its best and most valued commentary, the Book of Common Prayer—a work of Christian benevolence, inferior only in importance to the sending of the living teacher of the doctrines and precepts of the Gospel—in the opinion of this meeting, the long-continued operations of the "Auxiliary New-York Bible and Common Prayer-book Society in promoting this great object, demands the expression of our warmest approbation, and our assurance to its active and laborious conductors, of our just appreciation of the value and importance of their gratuitous and disinterested services.

The report of the "Education and Missionary Society" was read by the Rev. Hugh Smith, whereupon the following resolutions were offered by the Rev. Lot Jones:

Resolved, That the report just read be referred to the Board of Trustees for publication and distribution.

Resolved, That if there be any one of our diocesan institutions which is entitled more than others to be solicitous and importunate in its demands upon the benevolent attention of Christians and Churchmen, it is that institution which seeks, by the blessing of GOD, to provide an efficient course of literary and theological education, to qualify the herald of the cross for his fearful combat with the "powers of darkness;" and when so qualified, after he shall have been duly set apart to the holy office of the ministry, to send him forth on his errand of mercy and grace.

Resolved, That in the Education and Missionary Society of this Diocese, we recognise an institution possessing these superior claims, and would therefore most earnestly and affectionately urge upon our brother Churchmen throughout this extensive Diocese strenuous exertions, not only to sustain the institution at its present point of usefulness, but to augment it to an extent which shall bear some reasonable proportion to the spiritual destitution so prevalent, and which appeals for *aid* in tones and terms of the most touching entreaty.

The resolutions were sustained by the reverend gentlemen who offered them, by able and appropriate addresses.

The exercises of the evening were concluded by singing the 25th Hymn, and with devotional exercises conducted by the Chairman, the Right Rev. Bishop of the Diocese.

HENRY I. SEAMAN, *Secretary.*

REPORT

Of the Treasurer of the "Female Education and Missionary Association of St. Luke's Church, New-York."

ON reviewing the proceedings of the past year, the Treasurer reports to the Board of Managers, that the total amount of receipts for that time, from the 1st of October, 1833, to the 1st of October, 1834, has been *six hundred and six dollars and eighty-one cents.* This sum comprises the amount of auction sales, $483 83; of private sales, $40 98, and of yearly subscriptions, $82. Of the above amount $495 have been paid to the Rev. Mr. Whittingham, at sundry times, to be divided between the Education and Missionary branches of the parent society. The association claiming the right of naming their beneficiaries in the first branch, have at present *two* pursuing their studies in the General Theological Seminary. The expenditures of the association during the year, for materials for work, have amounted to $99 10. The balance remaining on hand is $12 71.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATIONS.

October 12—Wallingford; 13, Stratford, at 3 o'clock, P. M.; 14, Bridgeport (convention); 16, Trumbull, at 3 o'clock, P. M.; 17, Milford, at 3 o'clock, P. M.; 18, Hampden, at 3 o'clock, P. M.

EPISCOPAL ACTS, *By the Bishop of this Diocese.*—Friday, Sept. 26th, instituted the Rev. John M. Forbes into the Rectorship of St. Luke's Church, in this city. The Morning Prayer was read by the Rev. Francis L. Hawks, D. D., assisted by the Rev. Thomas H. Taylor, and the sermon preached by the Bishop.

Thursday, October 2d, at the opening of the Annual Convention of the Diocese, admitted Marmaduke Hirst and Willie Peck to the order of Deacons, and the Rev. Lewis Thibou, jun., Deacon, Missionary at Angelica, Alleghany county, to that of Priests. The Morning Prayer was read by the Rev. John Read, D. D., of Poughkeepsie, assisted by the Rev. Orsamus H. Smith, of Richfield; and the sermon preached by the Rev. Lewis P. Bayard, of this city. The candidates for the Deaconate were presented by the Rev. Leverett Bush, of Oxford, and the candidate for the Priesthood by the Rev. Richard C. Shimeall, of Canandaigua.

Nineteenth Sunday after Trinity, October 5th, in St. Mary's Church, in this city, admitted to the order of Priests, the Rev. John P. Robinson, Deacon, Minister of Trinity Church, Stafford, Genesee county. The Morning Prayer was read by the Rev. Frederick Metcalf, of Le Roy, assisted by the Rev. Augustus Fitch, of this city, the sermon preached by the Bishop, and the candidate presented by Mr. Metcalf. The Rev. William Richmond, the Rector of the church, was also present, and assisted in the laying on of hands.

CLERICAL CHANGES.—The Rev. Wm. D. Cairns having been appointed General Missionary of the Diocese of North-Carolina, has resigned his charge of Christ Church, Hudson. His address for the present is Elizabeth-City, N. C.

The Rev. Robert Davies, lately a Presbyter of the Diocese of Connecticut, having presented dimissory letters to the Bishop of New-Jersey, has been by him appointed Missionary to Belleville, Camptown and Hoboken.

The Rev. Thomas West, late a Deacon of this Diocese, having taken a letter of dismission to the Bishop of the Diocese of Pennsylvania, and been received by him, has changed accordingly his canonical residence.

The Abbé De la Mennais.—We learn from the *Archives du Christianisme*, that the publication of this writer, entitled *Words of a Believer*, has drawn forth many replies, among them an encyclical letter from the Pope, who condemns it, but still gives to the author the name of *son*, "a thing," it is remarked, "of uncommon occurrence with the Holy See." We suppose that the Pope is reluctant, in the present state of things, to lose the services of a writer who has been for many years among the most zealous, able and influential of his advocates.

We presume, from the language of the *Archives*, that Mr. De la Mennais still continues a member and a priest of the Roman Catholic Church. An article in that paper of the 9th of August, in reply to some remarks of the *Dominicale*, a Roman Catholic publication, upon the divisions of Protestants, says: "We see the abbé Bautain writing against the abbé De la Mennais; three or four abbés and the *Dominicale* itself writing against the abbé Bautain, and all these abbés together condemning the abbé Helsen." Commenting on this statement the writer asks, "Is this order? Is this unity? Certainly we can scarcely desire to obtain such order and unity as this. Blot out first from history all the quarrels which in former times have rent the bosom of the Church of Rome; strive then to be perfectly united; then, but not till then, you may be allowed to pick up stones and throw them against the principles of the Reformation."—*Episc. Rec.*

The First Circulating Library.—Pamphilus was a presbyter of Cesarea, in the latter part of the third century. He was of an eminent family, of great wealth, extensive learning, and was ardently devoted to the Scriptures, copies of which he lent to some and gave to others, several of them having been accurately transcribed with his own hand. He erected a library at Cesarea, which contained 30,000 volumes. This collection was made only for the promotion of religion, and to lend out to religiously disposed people. Jerome particularly mentions his collecting books for the purpose of lending them to be read. "This," says Dr. Adam Clarke, "is, if I mistake not, the first notice we have of a circulating library." Some traces of this library remain to this day, at Paris and elsewhere.—*Sunday School Journal.*

OBITUARY.

THE Episcopal Recorder contains a letter from the Rev. Dr. Henshaw, giving an account of the closing scenes of Dr. Bedell's life, from which we make the following extracts:—

Dr. Bedell arrived in Baltimore, with his wife and son, on their return homeward from Bedford Springs, Saturday, 23d August, in the afternoon. Owing to his long ride of sixty miles on the rail-road, exposed to the gas, and dust, and heat of the weather, he was then in a state of great debility and exhaustion.

Calling upon him in the evening as soon as I heard of his arrival in town, I found him in too weak a state to converse much, and apparently sensible that the period of his dissolution was rapidly approaching. In answer to an inquiry of mine, whether he had derived any benefit from his journey, he replied, "I feel that I am sinking every day." I asked, "Do you enjoy peace of mind?" He immediately answered with as much animation as he was capable of at the time: "Yes, my only hope is in JESUS the Saviour of sinners. I am very comfortable:—all is peace." I then took my leave, promising to see him on the next day.

Owing to my public duties on the Lord's day, I was unable to see him till between 4 and 5 o'clock in the afternoon. He had enjoyed a refreshing rest on the Sabbath and the preceding night, and appeared to be much better than he was the previous evening. I sat with him an hour or more, during which time he conversed with me on the concerns of his own congregation,—the state of the Church at large,—and points of experimental and practical religion, with quite as much interest and strength as he had manifested during an interview I had with him in his own house, in May last. He told me he had determined to spend a few days in Baltimore at the house of our friend, Mr. Boyle, as the physician thought he would derive benefit from rest, and could then, with more comfort, prosecute his journey home at the close of the week. My visit was, at his request, closed with prayer, in which he appeared deeply interested and fervently engaged.

As I was obliged to go to my family, (who were in the country, about twenty miles distant,) on Monday morning, I congratulated him on the improvement of his health which had taken place since the preceding day, and bade him adieu, with the expectation of seeing him again on Wednesday evening.

Upon my return to the city on Wednesday, I found that he had been removed to Mr. B.'s on Monday morning, and was suffering from an attack of diarrhœa,—a common and too often fatal symptom of the last stage of the disease which had so long preyed upon his system,—but probably then occasioned by a great change in the temperature of the weather, which had taken place about that time. His state was such that I was not admitted to his room that night, or the following day. I learned, however, in answer to my inquiries, that his disease was progressing, and his strength gradually declining. On Friday morning early, Mrs. Bedell sent for me; and from that time, with the exception of an hour or two, I remained with our dear brother till his soul entered upon its everlasting rest.

On my approaching his bed-side, he reached out his hand, and with an affectionate smile, bade me welcome. But I was shocked at beholding the great change which had taken place in him since our previous interview. I inquired if his sufferings were great, and he assured me that he felt no pain; but that in that, as well as other respects, the LORD dealt very mercifully with him. When I communicated to him the opinion of his physician that he would probably survive but a few hours longer, he received it with the most perfect composure, and seemed cordially to respond to the sentiment of the Apostle, which I quoted: "For me to live is CHRIST, and to die, gain. To depart and be with CHRIST, is far better." I then repeated the first line of that beautiful hymn,

> "JESUS, Saviour of my soul, let me to thy bosom fly,"

and he immediately said with much feeling, "I will—I do."

Although on account of his great weakness, we were unwilling to disturb his quiet by asking him questions, or making remarks that would require an answer, yet often, during the day, did he express his entire peace of mind, and unqualified resignation to the LORD's will. At 6 o'clock on Friday morning, his son had gone in the steamboat to Philadelphia, for the purpose of bringing on his sister and aunt to behold the closing scene. On his wife's inquiring, whether he was not anxious to see his beloved daughter and other absent members of his family, and manifesting her own anxiety for their arrival before his death, he said it would be highly gratifying to him; but, added he, "Perhaps it is not best. If I die now, all is peace—but if I should be spared longer, I might have hours of darkness and trial." He once said to me, "I should now ask you to pray, but for my hysterical constitution, which cannot, in my present state, bear the excitement it would produce." Frequently, however, his hands were clasped together, and his countenance indicated a deep engagedness of soul in that holy exercise.

At one period, when he was in a state of too much lassitude and exhaustion to speak, I stood by him and repeated the following passages of Scripture: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see GOD: whom I shall see for myself, and mine eyes shall behold, and not another." "We know that if our earthly house of this tabernacle were dissolved, we have a building of GOD, a house not made with hands, eternal in the heavens." "In my Father's house are many mansions; if it were not so, I would have told you; behold, I go to prepare a place for you, and will come again and receive you to myself, that where I am, there ye may be also." These precious promises, successively repeated after suitable intervals, proved to him like refreshing water to a thirsty soul. He seized my hand with much emotion, and lifted his other hand and his eyes to heaven with a most grateful expression, as if he were feasting upon the sweet manna of GOD's word, and looking to one of the promised mansions as already prepared for his reception.

Dr. Buckler, the able and skilful physician, who attended him with the utmost tenderness and assiduity, now entered, and after examining the patient, told me there was a great change for the worse. He then proposed, as a means of lessening nervous excitement, and procuring for our brother a little refreshing rest, to administer an anodyne containing a small portion of laudanum. Dr. Bedell then called me to him, and fixing his eyes upon me intently, said with great solemnity, "Brother Henshaw, is it wrong, when the soul is in perfect peace, and ready to depart, to take an anodyne as a remedy for the pain of the weak body? If so, I will not do it. For I would not, on any account, do any thing which is offensive to GOD, especially now that I am going out of the world." I answered, that I thought there was nothing sinful or improper in the measure proposed, particularly as the doctor assured him that the anodyne he designed to administer was intended only to soothe his nerves, and would not be of sufficient strength to overwhelm his mind, or even to cloud or affect it in the least. He then submitted to the proposal of the physician, and addressing himself again to me, said with the same solemn emphasis as before,—"If in consequence of this, I should be delirious, or flighty, and in that state say any thing inconsistent with the Christian profession, or dishonorable to the cause of CHRIST, bear me witness that I asked this question. I leave it with you to vindicate my character."

About half past 3 o'clock in the morning, his extremities became cold,—his pulse was sunken and quivering,—and we thought him to be dying. Still, notwithstanding the difficulty of his respiration, when his parched tongue and lips were moistened with ice, (which he frequently asked for,) he could speak short sentences slowly, but with distinct articulation. In answer to questions, and spontaneously, he often spoke of the supports and hopes with which the LORD favored him, and expressed the same consoling assurances which he had previously uttered. It was, I think, about this time, that he whispered into the ear of his afflicted wife, special messages of love and instruction for his absent children, and sisters, and some other friends, and for such members of his congregation as he thought would be likely to desire a particular remembrance in his last hours.

He then sunk into a state of rest and apparent slumber, but in a short time roused again, and, as if conscious that the time of his departure was at hand, and that he had already entered "the dark valley of the shadow of death," rallied his remaining powers for a last effort in the cause of the blessed Saviour, and for the promotion of his glory upon earth. Lifting his finger with great solemnity, (as he often did in the pulpit when about to utter any thing emphatically important,) he said, with a feeble and quivering, but yet distinct and articulate enunciation, "HEAR me! I acknowledge myself to have been a most unprofitable servant;—unprofitable, not hypocritical. I find myself to have been full of sin, ignorance, weakness, unfaithfulness, and guilt. But JESUS IS MY HOPE,—washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with GOD. JESUS is very precious to my soul:—my all in all:—and I expect to be saved by free grace, through his atoning blood. This is my testimony;" with emphasis, "THIS IS MY TESTIMONY!"

Not long after this precious and remarkable testimony of our dying brother, (so full of consolation to his surviving friends; so gratifying and encouraging to the children of GOD,) had been given, so anxious was his nearest friend, that while he had power of speech, he should be encouraged to employ it for the honor of his LORD, that I said to him: "My dear friend and brother, now that you are upon the border of eternity, do you in this trying hour still feel the supports and consolations of that faith and hope which you have preached to others?" He answered, "Yes, I do,—they are very precious to me." I asked, "Have you any message to leave for your brethren in the ministry?" He replied, "Yes, it is this: 'Be faithful, unmoveable, always abounding in the work of the LORD!'" This answer was given deliberately; but he spoke with great difficulty, and we were unwilling to subject his already exhausted powers to the painful effort of answering any more questions.

After this, he sunk into a state of repose, with his hands clasped together over his breast, and, (as I doubt not,) with a heart much occupied by thoughts of heaven, and enjoying the rich pleasures of communion with GOD. About the dawn of day, while I was standing by his bed-side, he opened his eyes, and seemed for a moment surprised to find himself still an inhabitant of this world,—for he immediately said to me, "I thought I should have been at HOME before now;—and then, as if he feared I would understand him as referring to his earthly home, he impressively raised his finger, and pointing toward heaven, said, "there." This was, I believe, the last connected sentence which he uttered before he was indeed admitted to his *home*,—that "house not made with hands, eternal in the heavens."

About 6 o'clock, while the doctor was with him, he pronounced the name of Dr. Mitchell, his beloved friend and physician in Philadelphia. He said to his wife, "Dr. Mitchell—tell him—tell him—tell him." He seemed anxious to send him a special message, but could proceed no farther. His vocal organs would do their office no more. He made several other attempts to speak, but finding them unavailing, he made signs for paper and pencil, and with a trembling hand wrote the words: "I can't make you hear." Not long before his dissolution, as he was lying upon his back, with his hands clasped upon his breast, and his eyes intently gazing upward, I remarked to him: "I trust the eye of your faith is fixed on that same JESUS whom Stephen saw standing at the right hand of GOD;—and that his prayer is your's: 'Lord JESUS, receive my spirit!'" Mrs. B. then asked: "My dear, do you see JESUS?" His voice could give no reply; but disengaging his hands, he most expressively *pointed with his finger*, first to his *heart*, and then toward *heaven*. When the last moment was near at hand, and I believe the parting agony had commenced, his anxious and affectionate wife, as if unwilling that his delightful spiritual intercourse should cease till he ceased to breathe, said to him: "My dear, if all is peace still, lift your finger, or give some other sign." *His finger was immediately raised*, as the last indication he could give on earth, that the LORD was with him; and he then gradually and calmly sunk away till he fell asleep in JESUS, on Saturday, 30th of August, at about 9 o'clock, A. M. It was like the setting of the summer sun, clear, serene, brilliant.

THE Rev. Alvah Bennet begs leave, in behalf of the friends of the Church at Key West, to acknowledge the receipt of a donation, for the benefit of that station, of $46 in money, being the amount of a collection made in Christ Church, Hartford, and also a donation of school books from Mr. Huntington, bookseller, Hartford, to the amount of $43. This liberality is worthy of being held up as an example, and is peculiarly cheering at a time when the frequency of the calls for assistance in religious and charitable objects, seems to be made an excuse with some for giving no assistance to any of them.

CITY MISSION.

THE Female Benevolent Society of the Church of the Epiphany, engaged in procuring means for the support of the Sunday and Infant schools, and the relief of the poor connected with that congregation, would be thankful for donations from the friends of the mission. They are now preparing articles for a fair. Offerings in money, fancy articles, remnants, or any thing that can be rendered useful for benevolent purposes, will be gratefully received. It is deemed unnecessary to add to the statements already made of the destitute condition of a large number in this section of the city; or to dwell on the fact that the season of the year is approaching, which presses with the greatest severity on the infirm, the sick, and the needy. Donations for any of the above objects may be left at the store of Swords, Stanford, & Co., 152 Broadway, at "THE PROTESTANT EPISCOPAL PRESS," or at the house of the subscriber,

LOT JONES, 192 Allen-street.

NOTICE.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

THE Second Quarterly Meeting (for the present year) will be held in the Church of the "Ascension," on Tuesday evening, the 14th inst. A sermon will be preached, and a collection made, in behalf of the Society.

Service to commence at half-past 7 o'clock.

HENRY ANTHON,
ELIJAH GUION,
CHAS. H. ROACH, } *Committee of Arrangements.*

Oct. 8, 1834.

NOTICE.

THE Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in St. John's Church, Bridgeport, on Tuesday, the 14th of October, at half-past 10 o'clock, A. M.

By order of the Bishop.

WILLIAM JARVIS, *Secretary.*

October 3, 1834.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

ALL contributions in aid of the funds of this Institution will be received by the Deposit Clerk of the Phenix Bank, or by

HENRY CARY,
Treasurer in New-York.

Oct. 4.

Calendar.

OCTOBER.

12.—20th Sunday after Trinity.
18.—St. Luke.
19.—21st Sunday after Trinity.
26.—22d Sunday after Trinity.
29.—St. Simon and St. Jude.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions, since his report of the 24th September ultimo, viz.

From the Sunday School children of Trinity Church, Windham, Greene county, N. Y., by the Rev. Origen P. Holcomb, *two dollars* for the Green Bay Mission.

From the Female Association of St. John's Church, Johnstown, Montgomery county, N. Y., per the Rev. U. M. Wheeler, *two dollars* to complete the payment for five copies of the Missionary Record.

From the Rev. U. M. Wheeler, *one dollar*, for his own subscription to the Missionary Record for 1834.

From the congregation of Trinity Church, Lansingburgh, Rensselaer county, N. Y., per their Rector, the Rev. P. L. Whipple, *eight dollars*, being part of monthly collections in that church, for general purposes.

Three dollars for Missionary Record for 1834, for the following gentlemen, viz. Mr. John Holme, Dr. F. Leonard, and the Rev. P. L. Whipple, all of Lansingburgh.

From Mrs. Sarah Relf, of Norwalk, Conn., *twenty-five dollars*, a donation for the Green Bay Mission.

From the congregation of St. Mark's Church, Le Roy, Genesee county, N. Y., by the Rev. Kendrick Metcalf, *twenty dollars* for the general disposable fund of the Domestic and Foreign Missionary Society.

From the Society for the Promotion of Christianity of St. Peter's Church, Albany, by their Rector, the Rev. Haratio Potter, *one hundred dollars* for general purposes; and also *fifteen dollars* for Mr. and Mrs. Hill's school at Athens, in Greece.

From the Female Education and Missionary Association of St. George's Church, Flushing, Queen's county, N. Y., by the hands of the Rev. John M. Forbes, *one hundred and thirty-four dollars*, for domestic purposes.

From a friend to the Green Bay Mission, by the Rev. Dr. Kemper, of Norwalk, Conn., *five dollars* for the benefit of that Mission.

JAMES SWORDS, *Agent, &c.*

October 8, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society acknowledges the receipt of the following sums:

1834.		
Oct. 4.	From Christ Church, Oswego, Oswego county, per Rev. J. McCarty,	$2 50
	From Christ Church, Sherburne, Chenango county, per Rev. L. A. Barrows,	1 10
7.	From a friend to the Society, to constitute himself a life member,	10 00
		$13 60

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society acknowledges the receipt of the following sums:

1834.			
Oct. 4.	From Christ Church, Sherburne, Chenango county, per Rev. L. A. Barrows,		$1 10
7.	From the Rev. W. D. Cairns, being a proportion of the monthly collections made in Christ Church, Hudson, for missionary purposes,		3 00
8.	From the Association of St. George's Church, for the Promotion of Christianity, by the hands of the Rev. J. Milnor, D. D., for the following objects, viz.		
	For the distribution of the Prayer-book,	$50 00	
	Toward printing portions of the Liturgy in the Mohawk language, for the use of the Oneida Indians,	50 00	100 00
	From the Parochial Society of St. Clement's Church, New-York,		15 00
	From Mr. H. D. Aldrich, a donation,		20 00
	From a parishioner of Trinity Church, by the hands of Mr. L. Phillips,		25 00
			$164 10

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of a donation of one dollar fifty cents from the Rev. R. B. Van Kleeck, Fishkill-Landing.

FLOYD SMITH,
No. 12 Maiden-lane.

Oct. 6, 1834.

THE subscriber, as *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges, in behalf of the Society, the receipt—

From the Teachers of St. Paul's Church Sunday School, Baltimore, collected from the congregation, to constitute their Rector, the Rev. Dr. Wyatt, a patron,	$100 00
From Mrs. Isaac Lawrence, New-York,	3 00
	$103 00

F. H. CUMING.

CITY MISSION.

IN behalf of the Church of the Holy Evangelists, the Subscriber gratefully acknowledges the receipt of five dollars for the use of the poor, from Mr. Jas. F. De Peyster.

New-York, Oct. 8th, 1834. HUGH SMITH.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of *twenty-five dollars* from "A Vestryman of Trinity Church," and *five dollars* from "Anonymous of Trinity Church," and *five dollars* from a lady, through Mr. F. Tomes, jun., and *one dollar* from a Churchman of Sharon, Conn., through Mr. L. Benton, for the Church of the Nativity.

W. F. WALKER,
Corner of Avenue D and 10th street.

Oct. 8, 1834.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 9th, from the following persons, viz.:—

Postmaster, Utica—John W. Woodward—Rev. B. I. Haight, *with remit*, date, 27th August—Thomas Robinson—Rev. Wm. Steel, *with remit*—O. Steele, *with remit*—C. Stimpson—Eliza R. Deas.—Rev. Wm. H. Delancey, D. D.

Received by the General Protestant Episcopal Sunday School Union.

Rev. J. W. James, *with remit.*—Rev. Benj. Hutchins, *with remit.*—Mrs. Catharine Taylor, *with remit.*—John E. Pechin.—Miss Betsey M. Bostwick.

PRIVATE SEMINARY.

THE Winter Session of the Rev. B. G. NOBLE'S *Seminary* (at Bridgeport, Connecticut,) will commence on the 22d instant. The number of Students is limited to fifteen.

In this Seminary students are prepared for college or for mercantile pursuits, with the advantage of instruction in the French and Spanish languages, if desired.

References: Robert Hyslop, George C. Thomas, Jeremiah Taylor, E. L. Williams, Charles Bostwick, Esqrs., New-York; and William Wright, Esq., Newark, New-Jersey.

Oct. 8. 2 t.

SEMINARY FOR YOUNG LADIES,

CHESHIRE, CONN.

THE next term of Miss Cornwall's Seminary for young ladies will commence the 15th of October.

Tuition for term of twenty-two weeks:

Common English Studies,	$6 00
Higher English branches,	9 00
French,	9 00
Latin,	9 00
Music, (including use of instrument,)	18 00
Drawing,	10 00

Board may be obtained in the family of the Principal, and other families, for $1 50 per week, exclusive of washing, fuel, and lights.

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell, Rev. Dr. Wheaton, President of Washington College, Hartford; Rev. William Jarvis, Chatham; Rev. Dr. Turner, Rev. Dr. Anthon, Rev. Dr. Hawks, Floyd Smith, Esq., New-York.

Sept. 27, 1834. 4t

CHURCH ORGANS.

HENRY ERBEN, *Church and Chamber Organ Builder,* No. 96 Centre-street, adjoining the Gas works, manufactures Organs of every description, on reasonable terms and at short notice.

MISSIONS.

THIRD ANNUAL REPORT

Of the Society of the Church in Upper Canada for Propagating the Gospel among the Indians and destitute Settlers.

(*Continued from p. 736.*)

From Brock I travelled to Thorah, and preached at two different places in that township on Sunday the first day of September, to respectable and attentive congregations. Two children were baptized, and seven or eight persons received the sacrament of the Lord's Supper.

As I passed along the shore of Lake Simcoe, toward Georgina, I visited Mr. Turner, who received me with much kindness. I baptized his two youngest children. On the following Wednesday, I read prayers and lectured at the house of Mr. Lloyd, and baptized a child, but few people attended, as the weather was very unfavorable. The next day I visited Mr. Robert Johnson, brother to Lieut. Johnson of Georgina, and baptized his two children. On Sunday, the 8th of September, I performed divine service and preached in the township of Georgina, at Mr. Bourchier's, about a mile distant from the lake. The congregation was respectable and attentive, but not so numerous as I expected. About forty persons were present, nearly all members of the Church. In the evening I read prayers and preached at the house of Mr. Jackson, to fifteen people. On the next Tuesday after, I read prayers and lectured to about thirty people, principally emigrants from England, and members of the Church. They seemed to join in divine service with devotion, and their singing was agreeable. On Sunday, the 15th of September, I again preached to a large congregation, baptized five children, and administered the sacrament of the Lord's Supper to *ten* persons. It was supposed, that the congregation consisted of between eighty and ninety people, nearly all Episcopalians. Their serious and devout behaviour, while engaged in public worship, was highly exemplary and pleasing. A resident minister is much wanted here, whose attention and labors might for some time be profitably divided between the townships of Georgina and Brock.

Having arrived in North Gwillimbury, I found that Mr. Smally had been kind enough to make an appointment for me to preach in that township, on Sunday, the 22d of September. On the Friday previous, I officiated at the funeral of Mr. C. Smith, who I was informed had resided a number of years in North Gwillimbury. A large assemblage of the inhabitants attended. After reading the funeral service, I addressed the people on some of the most important subjects of religion. On the Sunday, the hearers were numerous and attentive. They appeared to join in the service with devotion, and the members of the Church, who were comparatively few on that occasion, made the responses in the Liturgy audibly.

On Monday the 23d September I travelled between North Gwillimbury and Tecumseth, a distance of between twenty and thirty miles. The next day as I continued my journey toward Kempenfelt Bay I found the roads very bad in several places, but the weather was exceedingly fine, and the woods, then arrayed in their beautiful foliage of various hues, presented a very pleasing aspect. Having spent the night at Mr. McConkey's hospitable residence, I proceeded, on the following morning, round the head of Kempenfelt Bay. The land at its extremity being very swampy, renders travelling on horseback rather difficult. There, I am informed, a town is to be built called Barrie, and several houses are already erected. Perhaps a more convenient and pleasing situation could not have been selected. Having visited several families on the north side of the bay, I read prayers and preached at Mr. Mann's on Sunday, 29th of September. It was thought that about seventy people attended, and five children were baptized. In the evening I again read prayers and lectured at the head of the Bay, to about fifty people, who were very attentive; one child was baptized. On that occasion the people assembled in a large log house, which was then in an unfinished state, the roof being only partly covered with shingles. The congregations in that neighborhood would have been much more numerous if there had not been an extremely high wind, which so agitated the waters of the bay, that few ventured to cross it in boats.

On Tuesday the first day of October, as I proceeded along the Penetanguishine road, I read prayers and lectured at the school-house in Vespra, near Mr. White's; about twenty persons attended, and two children were baptized. In the evening I again read prayers and lectured at Mr. Craig's, in Medonte; about thirty people were present, and two children were baptized. The next day I arrived at Coldwater, and met with a cordial reception from Captain Anderson. In crossing the township of Medonte I found the road not much travelled, and very swampy in some places, and the weather being exceedingly wet and cold, travelling was disagreeable. As this is the hunting and fishing season, most of the Indians had left their dwellings. With those who remained at home I had frequent and interesting conversation; and in Captain Anderson I had both an able and willing interpreter. About two-thirds of the Indians of Coldwater are Protestants, and the rest profess to be Roman Catholics. On Sunday the 6th of October, I read prayers and preached in the school to the white people, who are not yet numerous in the neighborhood of Coldwater; about twenty of the Indians attended at the same time, and were very attentive. In the evening I officiated again, and explained the Lord's Prayer to the Indians. Very few of the Indian children are in attendance at present at the school, as they usually accompany their parents in hunting excursions. Their present teacher, Mr. Robertson, seems to be an excellent person; several of the Indians have lately been afflicted with the measles. One morning I accompanied Dr. Darling when he went to see some of his patients; I observed one very old Indian sitting on a bed, with his nose, ears, and forehead, ornamented with trinkets, whom I asked several questions. He told me that he knew nothing about a future state of existence; that he had never committed any sin; and never felt remorse of conscience! He professed, however, to believe in the "Great Spirit;" and the reason which he assigned for doing so was this: "That it was intimated to him, when very young, in a dream, that he should live to be old and grey-headed, which had been fulfilled." This man informed me that he had once been a Roman Catholic. Some of the Indians paid me numerous visits, and John Aisence, the Chief, who left the Methodists and joined the Roman Catholics, generally contrived to be present on such occasions. It appears to me that the Indians of Coldwater are far from being free from the danger of being induced to join the Romanists, and I have done all in my power to fortify them against so great an evil, and to confirm them in real Christian principles. I was happy to find that several of them had acquired a considerable degree of religious knowledge; but there is yet ample room for improvement. The state of the Indians has lately been to me a subject of much reflection, and I have more to say to you in regard to the interviews which I had with John Aisence, and others of the Indians, at Captain Anderson's, than I can conveniently communicate on this occasion.

On Sunday the 13th of October, I read prayers and preached in Southern Orillia, at the house of Mr. Samson, near the village at the Narrows. As previous notice had not been generally circulated, and the weather being unfavorable, only about twenty persons were present. But if the congregation was not numerous, it was very respectable and attentive. In the evening I preached to the Indians, in the school-house at the village. Comparatively few of the Indians being at home, not above sixty or seventy of them attended, one of whom interpreted my lecture to his brethen. They appeared to be very attentive and devout, and sang well; some of the females were rather noisy in time of prayer, but not to a great extreme. On the following morning I visited the Indian school, but there were scarcely any children in attendance, as most of them had gone with their parents into the forests. The site of the village is admirable. The cottages, which are built of logs, stand near each other on the summit of a gentle declivity, fronting a beautiful bay, from which the village has a very neat appearance. I had no opportunity of conversing with the Indians of the Narrows, but Yellowhead, one of the principal Chiefs, having attended divine service, afterward assured Capt. Anderson that he was highly pleased with the lecture.

Being detained longer in Orillia, by bad weather, than I expected, it was not till Friday, the 18th of October, that I reached Penetanguishine. On the Sunday following, I read prayers and preached to a large congregation in a room at the barracks. About twelve persons received the holy communion; one adult, and three children were baptized. As the soldiers here are chiefly Roman Catholics, few of them attended divine service. The congregation, however, amounted to between seventy and eighty people, who are principally members of our Church. About fifty persons attended the evening service at the same place. The next day I visited Mr. Rawson, who resides on the west of the Penetanguishine harbor. As on Sunday he was unable to attend divine service, on account of old age and sickness, I administered to him and his wife the sacrament of the Lord's Supper. He appears to be a truly pious person, and has long wished for an opportunity to receive the holy communion.

Having returned to the village on the opposite side of the bay, I visited some of the inhabitants and baptized two children. The people residing at Penetanguishine and its vicinity, are very solicitous for a resident minister. But in this respect they do not differ from the inhabitants of any other part of the country, settled by Episcopalians, which I have visited. I find the sphere of my labors to be exceedingly extensive, and am sorry that I can visit each township within it so seldom. I cannot but express my regret on this occasion, that so many hundreds of persons professing to be members of our Church, even in the Home District, should remain so long destitute of her regular ministrations. Notwithstanding the supposed comparative paucity of Episcopalians in this country, I find by experience, that in the field of my feeble exertions, the "harvest truly is plenteous, but the laborers are few."

I am, Reverend Sir,
Your obedient humble servant,
Adam Elliot.

York, 2d December, 1833.

Reverend Sir,—This letter forms the conclusion of the statement of my proceedings during the past year, which, at different periods, I have transmitted to you, for the information of the Society.

On Thursday, 24th October, I read prayers and lectured at the house of Mr. Jeffs, who is a member of the Church, and resides about nine miles from Penetanguishine. This part of the country being thinly settled, my hearers were not numerous. On that occasion I baptized two children, one of whom was ten and the other twelve years of age; on examining them I was happy to find, that though their baptism had been long deferred, their religious education had not been neglected.

I performed divine service and preached the next day at Mr. Pray's, in the township of Flos, and baptized a child; the weather being unfavorable, the congregation was small. Afterward I continued my journey to Mr. Craig's in the township of Medonte. In the evening some of the neighbors came, desiring to be present at family worship, and thus an opportunity was afforded of addressing them on the subject of religion.

On Sunday, 27th October, I read prayers and preached twice at the school, in the township of Vespra, and though the weather was wet and unfavorable, both services were well attended. The next day, as I proceeded to Innisfil, I baptized two children near Kempenfelt Bay. On the Wednesday following, I performed divine service, and preached at Mr. McConkey's to about sixty or seventy very attentive people; three children were baptized, and *eight* persons received the sacrament of the Lord's Supper. On Sunday, the 3d November, I read prayers and lectured in a barn belonging to Mr. Mairs, who resides on the 9th concession of Tecumseth: five children were baptized.

It was supposed that the congregation amounted to upward of a hundred and fifty people on that occasion. I also performed the evening service at the same place, which was not ill attended.

On the Tuesday following, I read prayers and lectured at the house of Mr. James Armstrong, on the 7th concession of the same township: about fifty persons were present, and two children were baptized.

Two days afterward, having proceeded from Tecumseth to Essa, I performed divine service at the house of Mr. Perry, near the line between Essa and Innisfil. About forty people attended, and one child was baptized. In that neighborhood, I visited a sick person belonging to the Church, who had long been desirous of receiving the holy communion. Her religious sentiments appeared to be truly scriptural, and she entertained, I trust, a sure and certain hope of everlasting life, through the merits of her God and Saviour.

On Sunday, the 10th November, I read prayers and preached to a numerous assemblage of people in the township of West Gwillimbury. One child was baptized, and thirty persons received the sacrament of the Lord's Supper. It was supposed that on that occasion the congregation amounted to between two and three hundred people. In the evening I again read prayers and preached to above thirty or forty people, and baptized a child.

The ground for the site of the new church in that neighborhood, which is on the top of a small eminence, has lately been cleared; the materials for the building are preparing, which is to be commenced early next summer.

On the following Tuesday, I read prayers and lectured in a school near the line between Tecumseth and West Guillimbury. About fifty people attended, who are chiefly Episcopalians.

On Sunday, the 17th November, I performed divine service and preached in the township of Tecumseth. The weather being cold, the people assembled in a school, which was much too small for the congregation. On that occasion, I administered the sacrament of the Lord's Supper to between twenty and thirty persons, baptized four children, and lectured the parents, sponsors, and others who were present, on the subject of baptism.

I remain with much esteem and regard,
Reverend Sir,
Your most obedient Servant,
A. Elliot.

PRACTICAL.

THE DIVIDED HEART.

Human language, in its general structure, is highly figurative, and some of its boldest figures occur in the use of *epithets*. These, from their secondary and merely adjunctive character, avoid all suspicion of figure; and yet they involve some of the most spirited and most striking tropes to be found in the whole compass of language. In regard to mind and spirit, to mental and moral affections, the foundation of them all will be found in *the ascription to these, of attributes belonging only to matter*. Thus the epithets applied to the *spiritual* heart all refer primarily to the *natural* or *fleshly* heart, and wonderfully does the *material* here illustrate the *immaterial* part. A divided heart is no uncommon expression. Its ordinary import is as well understood as its use is familiar. Yet few analyze the expression, or consider its strength. Let us, then, trace it to its origin. Let us apply it, in the strictness of the letter, to the natural heart. Imagine *that heart* to be *divided*, severed, or rent in twain! What would either part be worth in the physical economy? Would it carry on the process of circulation? Could it even preserve the animal vitality? Would it be at all better to the man than if he had *no heart?* The answer to these questions is obvious; and the inference comes with force to the mind, of the utter worthlessness of a *divided spiritual heart* in the *spiritual* economy—of *half a heart* presented unto God; and we are, therefore, ready to admit that when the heart is thus divided, men *must* be "found faulty." We see the reasonableness of the injunction, "My son, give me *thy heart*"—thy *whole* heart; and we are at no loss to discover why it should be the great commandment of the law, that we should "love the Lord our God with all our mind, and all our *strength*, and *all our soul*."—*The Heart.*

COMPATIBILITY OF HUMAN WITH DIVINE LOVE.

Reasoning from analogy, then, we conclude that as *the relation* in which we stand to God is entirely different from that which we sustain *toward men*, the *feelings* which respectively belong to these relations do not come into mutual collision—that there is one class of affections which finds its objects among men here upon earth, and another class which must seek them in "the heaven of heavens," at the throne of God—and that we shall not be unfitted for "rendering unto God the things which are God's," because we also "render unto Cæsar the things which are Cæsar's."

It is in our spiritual as it is in our bodily organization: the capability for action is elicited or developed by the necessity for action. As the female breast distends not with the pure stream of infant nourishment until there is a demand for this first aliment of infant life; even so every new relation of life opens a new fountain of love: and in the great reservoir of the heart, fed as it is by deep and perennial springs, there is an abundant supply for them all. All these different channels of affection run in parallel directions. They do not indeed unite and coalesce, nor do they at all diminish or drain each other: and it is probably by no means extravagant to assert, that each is fullest and strongest when all are filled to the full. He who has no drafts upon his affections will at last lose the power of loving others. He will degenerate into a poor pitiable lover, yea, idolator of *self;* while he, whose affections are the most frequently and most freely drawn upon, will have them always replenished and always fresh. The fullest flow then of the social affections, in their legitimate earthly channels, will have no tendency to prevent spiritual affection from rising as high as its original source, the primary source of all life and love. Nay, human love will be the handmaid to sacred love. It will assist the soul in its elevation to its God. The more we love those whom he has given to be with us here, the more shall we love him, the God and Father of all, for having made them our companions and comforters during the weary pilgrimage of life. All those loved ones to whom the heart so strongly clings with all its fibres and tendrils—friends, relatives, parents, children, partners, become so many links in the chain that binds us to our God: and it may be confidently asserted, that under ordinary circumstances, the *Christian*, in the *bosom of his family*, who *there* has learned the discipline, and cultivated the habit, and enjoyed the luxury of loving, will have at command a greater amount of affection ever tending and transferable to his God, and will, day by day, and hour by hour, send up a holier and more fragrant incense from the altar of his heart, than the poor solitary in his joyless loneliness, with none to "share a joy or divide a sorrow," even though he seeks literally to "have his conversation in heaven," to hold communion with none but God.—*Ibid.*

VARIETIES.

From the Catholic Herald.

YORK MINSTER.

Nothing perhaps can exceed the grandeur of York Minster at York, England, as a specimen of ancient English Architecture. It is justly esteemed the glory of the city in which it stands; and it has become more interesting, from the changes and injuries, which it has from time to time undergone. To enter minutely into the particulars relating to its history and architecture, is, with our limited space, impossible: but we can furnish a general account of the cathedral, and certain dates of the different portions of the building as they at present exist. These, we trust, will prove acceptable to our readers.

The first church dedicated to St. Peter, in the city of York, is supposed to have owed its origin to Edwin, king of the Northumbrians, who was converted to Christianity, A. D. 627; but it was scarcely finished when that prince fell in battle. His head is said to have been interred in this cathedral, and his body in the monastery of Whitby.

The church built by Edwin was burnt down in 741, and being afterward rebuilt, had the same fate in 1069. Thomas, a canon, of Bayeux, and the first Norman archbishop, in addition to appointing the several dignities in the cathedral, repaired the fabric, which was again destroyed by a fire that accidentally occurred in 1138, reducing to ruins the greater part of the city. In 1171, Archbishop Roger began to rebuild the choir, in which the Norman style prevailed; circular arches, single and massive pillars with plain capitals, and an entire freedom from all the aid of ornament were here conspicuous.

York Minster was, however, afterward entirely renewed; and by the care and munificence of some succeeding archbishops and other benefactors, the stately fabric now standing was erected.

Of the present building, the south of the cross aisle or transept is of as ancient a date as 1226, and is supposed to be the oldest portion of the Minster: at that time, in the reign of Henry the Third, the large heavy pillar had given place to a cluster of slender and elegant columns; a quantity of rich foliage adorned the capitals; the windows were made high, narrow, and pointed; and the light tracery ran around the vaultings of the roof. The north transept was built in the same character in 1260. The first stone of the nave was laid with great state in 1291, and it was finished, with the two western towers, about the year 1330. The materials for building the nave were supplied by Robert de Vavasour and Robert de Boulton, earl of Boulton, the former of whom gave the stone, the latter the timber. The memory of these noble benefactors is preserved by statues at the east and west ends of the cathedral.

The choir just alluded to, as built by Archbishop Roger, not corresponding with the rest, was taken down, and a new one begun in 1366, and the great central tower in 1370. The eastern window, which forms the grand termination of the choir, was put up in the reign of Henry the Fourth. The glazing of this magnificent window, was done at the expense of the dean and chapter, by John Thornton, of Coventry, who, by the contract then made, was to receive four shillings per week for his work, and to finish it within the space of three years. He was also to have one hundred shillings per annum beside, and ten pounds more at the conclusion, if he continued and finished his work to the satisfaction of his employers. The sum may at first appear small, particularly when the extreme beauty of the coloring, and the manner of execution in this window is considered; but it is no longer surprising, when the difference in the value of money is taken into account.

The following are the dimensions of York Minster.

Whole length from east to west,	-	524½ feet
Breadth of the east end,	- -	105
Breadth of the west end,	- -	109
Length of the transept from north to south,		222
Height of the grand lantern tower,	-	235
Height of the nave,	- - - -	99
Height of the east window,	- -	75
Breadth,	- - - - - -	32

The interior of the Minster, is in every respect answerable to the grandeur of its exterior, and exhibits a striking specimen of the progressive styles of architecture which marked the reigns of the English monarchs, from Henry the Third to Henry the Sixth or Seventh inclusive, with the last of whom Gothic architecture may be said to have ceased.

The newest portion of the building, but not the least beautiful, is the organ screen, at the entrance of the choir. It is of a florid kind, ornamented with fifteen statues of the kings of England, and is probably of the time of Henry the Seventh. When the great repairs were recently made in the Minster, to which we shall more particularly allude, it was at one time contemplated to remove this screen eastward, in consequence of its concealing the bases of two great pillars, which help to support the lantern tower; but the plan was afterward abandoned, as likely to injure the proportions of the choir, besides that it would have sacrificed some of the statues on the screen. It would be difficult indeed to imagine a view more calculated to fill the mind with awe and delight, than that which is presented on entering the west end of the Minster. The columns, the arches, "the long drawn aisle," the screen, not intercepting the noble eastern window, which sheds its rich and varied light through the forms of kings and prelates, giving that air of mingled gravity and beauty so appropriate to the sacred place, and assisting to lift the soul to Him who made us, whom the heaven of heavens cannot contain, and yet who dwells in the hearts of those who worship him in spirit and in truth.

This spacious building is well adapted for music, and considering its size, favorable to the conveyance of sound; a point to which great attention seems to be paid in the construction of our cathedrals. Its importance in *all* churches, for the general purpose of hearing properly, and for the due effect of psalmody, scarcely requires to be pointed out. But the advantages possessed by York Minster, in this respect, were never so fully displayed, as at the Musical Festivals which have been held there.

The first of these took place in September, 1823, when the number present on one of the days was 4860, and of vocal and instrumental performers, 459.

This performance of sacred music, which was chiefly from the works of Haydn and Handel, is said to have been most grand and striking, surpassed by nothing of the kind except the commemoration of Handel in Westminster Abbey, in 1774.

The benevolent object in view was the benefit of the York County Hospital, and of the General Infirmaries of Leeds, Sheffield, and Hull, to which between seven and eight thousand pounds were divided, as the balance of the receipts. Two similar festivals, for the same purpose, were subsequently held in the Minster, in 1825 and in 1828.

In recording in our pages a short sketch of this splendid cathedral, we now come to a memorable event in its history, which excited most painful emotions at the time of its occurrence, and must be yet fresh in the recollection of many of our readers. Early in the morning of the 2d of February, 1829, York Minster was discovered to be in flames. A boy, one of the choristers, happened to be passing through the Minster-yard, and accidentally stepping upon a piece of ice was thrown on his back. Before he could rise, he saw a quantity of smoke issuing from several parts of the roof. As soon as the doors were opened, the beautiful wood-work of the choir was found to be extensively on fire. It soon spread to the roof, which shortly after fell in. The pews on each side of the choir were completely demolished; the organ (a modern and excellent one) was consumed; the screen, however, upon which it rested, sustained very little injury. The great eastern window, which is styled the "glory of the cathedral," and for the fate of which, intense anxiety was felt by many during the conflagration, remained almost entire. The fire was not accidental. It was traced to be the work of a deranged fanatic, who was afterward tried for the crime at York, found to be insane, and sentenced to imprisonment for life, in New Bethlehem Hospital, London.

A very becoming and generous spirit soon manifested itself in the nobility and gentry of the county, and at other places, for the restoration of the Minster. A meeting was held in the following month, at which Mr. Smirke, the architect, furnished a statement of the mischief occasioned, and an estimate of the probable cost for a thorough repair, to be performed after the original designs. The dean and chapter concurred in his recommendation, and on a liberal and public subscription being entered upon for the purpose, pledged themselves to the restoration of the Minster to its former strength and beauty. This has been amply fulfilled. Mr. Smirke's first object was to give security to the fabric, and to repair substantially the walls, and the shafts of the pillars which had suffered from the fire. Masons were employed to prepare a new altar-screen the ornamented capitals of the clustered pillars, new mouldings and cornices, all according to the original models, fragments of which still existed. The roof of the choir was constructed of teak, a wood which has been known to last firm, in situations where even oak has failed. The elaborate stalls and seats, with the *tabernacle-work* over them, were formed with the assistance of parts remaining among the ruins, and of drawings formerly made. These found employment for a considerable number of carvers and other workmen in London. It may be remarked, that in the progress of these works some instances of former, but partial and imperfect, repairs were found, and of course supplied by such as were of more solid execution.

The discoveries under the floor of the choir were very interesting, consisting of a series of Norman pillars, the remains of the crypt of a church more ancient than any other part of the present building. These pillars stand within the space of those of the choir, and are ornamented in spiral lines: they were found by the workmen while employed in clearing away the rubbish from the interior of the organ screen. It may be fairly conjectured, that this was the lower portion of the church built by Thomas, the Norman archbishop before mentioned, or perhaps of that of Archbishop Roger, whose choir was removed for a modern one.

It is not perhaps generally known that the archbishops of York had anciently the privilege of a mint. There are coins still extant, one as early as the eighth century, struck by archbishops in this right. The last archbishop who struck money in this mint, was Dr. Edward Lee, the successor of Wolsey. He died in 1544.

Among the curiosities preserved in the treasury of York Minster, two articles deserve particular attention. One is a very ancient ivory horn, granted in the Saxon times, with certain lands, by Ulphus, a prince of Deira. It was lost at the period of the Reformation, but was restored to the dean and chapter by Henry Lord Fairfax. The other is a mezer-bowl, or maple-bowl, edged round with silver, gilt, and with silver feet, anciently given by Archbishop Scroop to the Cordwainers' Company of the city.

From the New-York Observer.

LAST HOURS OF DR. SAMUEL JOHNSON.

Hannah More was an intimate friend of Dr. Johnson. He was extravagantly fond of her society, as a talented, literary, and pious lady. The following extract of a letter from Hannah More to her sister, written in 1785, has been sent us by our London correspondent. He says under date of August 4, "It will appear in Robert's Life of Mrs. More, a work not yet published, but which will be out in a few days."

Prayer of Dr. Samuel Johnson with his physician, Dr. Brocklesby, and conversation just before his death.

"Mr. Pepys wrote me a very kind letter on the death of Johnson, thinking I should be impatient to hear something relating to his last hours. Dr. Brocklesby, his physician, was with him. He said to him (his physician) a little before he died:—Doctor, you are a worthy man, and my friend, but I am afraid you are not a Christian! What can I do better for you, than offer up, in your presence, a prayer to the great God, that you may become a Christian in my sense of the word? Instantly he fell on his knees, and put up a fervent prayer. When he rose, he caught hold of his hand with great earnestness, and cried, Doctor, you do not say amen. The Doctor looked foolishly, but after a pause cried, Amen! Johnson said: My dear Doctor, believe a dying man: *There is no salvation but in the sacrifice of the Lamb of* God! Go home; write down my prayer, and every word I have said; and bring it me to-morrow. Brocklesby did so.

"A friend desired he would make his will; and as Hume in his last moments had made an impious declaration of his opinions, he thought it would tend to counteract the poison, if Johnson would make a public confession of his faith in his will. He said he would; seized his pen with great earnestness, and asked what was the usual form of beginning a will? His friend told him. After the usual forms, he wrote: 'I offer up my soul to the great and merciful God; *I offer it full of pollution, but in full assurance, that it will be cleansed in the blood of the Redeemer*.' And for some time he wrote on with the same vigor and spirit, as if he had been in perfect health. When he expressed some of his former dread of dying, Sir John said, 'If you, Doctor, have these fears, what is to become of me and others?' 'Oh! Sir,' said he, 'I have *written* piously, it is true; but I have *lived* too much like other men! It was a consolation to him, however, in his last hours, that he had never written in derogation of religion or virtue. He talked of his death and funeral at times with great composure. On Monday morning he fell into a sound sleep, and continued in that state for twelve hours, and then died without a groan.

"No action of his life became him like the leaving it. His death makes a kind of era in literature. Piety and goodness will not easily find a more able defender; and it is delightful to see him set, as it were, his dying seal to the professions of his life, and to the truth of Christianity.

"I now recollect, with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion, which we cannot but admire, however characteristically rough. When the Abbé Raynal was introduced to him, upon the Abbé's advancing to take his hand, Doctor Johnson drew back, and put his hands behind him, and afterward replied to the expostulation of a friend, 'Sir, I will not shake hands with an infidel!' At another time, I remember asking him if he did not think the Dean of Derry a very agreeable man; to which he made no answer. On my repeating the question, 'Child,' said he, 'I will not speak any thing in favor of a Sabbath breaker, to please you, nor any one else!'"

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